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VOL. XXXVI

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The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITALIAN TEXTS, WITH ENGLISH TRANSLATIONS AND NOTES; ILLUSTRATED BY PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. XXXVI
LOWER CANADA, ABENAKIS: 1650-1651

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CONTENTS OF VOL. XXXVI

PREFACE TO VOLUME XXXVI . . . 9

DOCUMENTS:—

LXXIV. Relation de ce qvi s'est passé en . . . . la Nouuelle France, depuis l'Eſté de l'année 1649. juſques à l'Eſté de l'année 1650. [Chap. xiii. to close of document.] *Paul Ragueneau*, Kebec, September 1, 1650; *Hierosme Lalemant*, n.p., [1651]; *Marie de S. Bonaventure*, Kebec, September 29, 1650 . 19

LXXV. Lettre au T. R. P. Général de la Compagnie de Jésus, à Rome. *Messieurs les Associés de la Compagnie de la Nouvelle France;* Paris, June, 1651 68

LXXVI. Epistola ad Joannem Winthrop, Scutarium. *Gabriel Druillettes;* n.p., [1651] . . . 74

LXXVII. Narré du Voyage . . . . et des connaiſſances tiréz de la Nouvelle Angleterre. *Gabriel Dreuillette;* n.p., [1651] . . . 82

LXXVIII. Journal des PP. Jésuites. *Paul Ragueneau;* Quebec, January–December, 1651 . . . 112

LXXIX. Relation de ce qvi s'est passé . . . . en la Novvelle France, es annees 1650. & 1651. [Chaps. i.–iii.] *Paul Ragueneau;* Quebec, October 28, 1651 151

BIBLIOGRAPHICAL DATA: VOLUME XXXVI . 233

NOTES 237

ILLUSTRATIONS TO VOL. XXXVI

I. Photographic facsimile of handwriting of Gabriel Druillettes; selected from a MS. written after 1653, and preserved in the archives of St. Mary's College, Montreal . . . *Facing* 82

II. Photographic facsimile of p. 89, *Journal des Jésuites* (Sept.–Oct., 1651); original in library of Laval University, Quebec . . . . *Facing* 138

III. Photographic facsimile of title-page, *Relation* of 1650–51 154

PREFACE TO VOL. XXXVI

Following is a synopsis of the documents contained in the present volume:

LXXIV. The main part of the *Relation* of 1649–50 is by Ragueneau, the new superior, supplemented by a letter from Jerome Lalemant, and, in the second edition, by another from the mother superior of the Hospital nuns. The first twelve chapters of Ragueneau's *Relation* were given in Vol. XXXV.; we now publish the thirteenth, and last, chapter by Ragueneau, and the two supplemental letters, thus concluding the document.

In his final chapter, Ragueneau narrates the experiences of an Iroquois who had been captured, in 1645, by a band of Hurons; they presented him to Montmagny, who sent him back to his own country. Having again been taken prisoner, he is sent to France, as mentioned in the *Journal des Jésuites* (October, 1649). His sojourn there is short; unused to the ways of civilization, he is carried away by a fever. But his devout behavior and desire for baptism are most edifying; and those who are present at his pious death "witness the felicity of a Hiroquois who had, perhaps, eaten his share of more than 50 men."

The Paris editor adds, as a postscript, an undated letter written to the provincial by Jerome Lalemant,—late superior in Canada, who goes to France

to ask aid for their work,— giving a final review of the condition of the Jesuit missions there. He observes that at his coming to Canada, twelve years ago, he found "but one Christian Huron family, with two or three which composed the Algonquin and Montagnais Church;" and now "I leave in it hardly any family — Huron, Algonquin, or Montagnais — that is not thoroughly Christianized,— not to speak of the surrounding Nations . . . . who, with time, bid fair to be no less teachable." The enforced curtailment of their labors, and the lack of sufficient support in this newly-settled country, have compelled part of the missionaries to return to France; about twenty remain, employed in the Algonkin missions and on the St. Lawrence. All, whether they stay here or cross the ocean, are devoted to this work, and ready to give their lives for its success. A new opening for missionary labor has appeared,— among the Abenakis, who have come to ask that Druillettes may go to their country. Albanel has gone to spend the winter with the Montagnais Indians; and the Attikamègues will be visited by a missionary in the spring, if not prevented by the Iroquois. Work is also being carried on among the tribes of the Saguenay,— a promising field. The nuns at Quebec, of both convents, are doing a most efficient work for the salvation of the Indians and the preservation of this infant colony. The new governor of Canada, D'Ailleboust, is well disposed toward the missions. All these things afford Lalemant great encouragement and hope.

The letter from Marie de St. Bonaventure, superioress of the Hospital nuns at Quebec, is written to a citizen of Paris, and dated September 29, 1650. She

describes to this friend of the Canadian missions the overthrow and wretched condition of the Huron tribes. Four hundred of their refugees are encamped near the hospital, whither they come every day for mass and for food. She writes, "I have never before seen such poverty or such devotion," and closes with an appeal to their friends in France for aid to meet these great responsibilities.

LXXV. This is a letter (dated June, 1651) from the Company of New France to the Jesuit father general, stating their desire to have a bishop appointed for Canada, for which they have secured the approval of the queen. They propose that this bishop be selected from the Jesuit order, their choice being Charles Lalemant, now superior of the Jesuit residence at Paris; they urge the father general to accept their nomination.

LXXVI. This is a Latin letter by Druillettes (doubtless written in 1651) to John Winthrop, governor of Connecticut, imploring the English colonists to aid the Canadian authorities in subduing the hostile Mohawks, since the latter are harassing the Christians — not only French, but Indian — along the St. Lawrence, and even plan a massacre of the Abenakis, among whom Druillettes is engaged in Christian labor. He offers, in the name of the French governor, compensation for the expense of sending New England troops for the defense of the Christian Indians; and requests Winthrop to lay the matter before the colonial general assembly, which is to meet at Hartford in June following.

LXXVII. Druillettes makes a report (apparently written in the early summer of 1651) of the mission

on which he was sent (September, 1650) by the governor of Canada, to ask aid against the Iroquois from the New England colonies. At the English settlement of Coussinoc, he meets John Winslow, who accompanies the Jesuit and his companion — Noel Negabamat, of Sillery — to Plymouth and Boston, and treats them with great kindness. Druillettes has audience from the authorities of both colonies, who are personally well inclined to aid the French against the Iroquois. The envoy visits several of the English settlements, and is everywhere received with kindly hospitality. In February, 1651, having accomplished his errand, he returns to continue his mission among the Abenakis of the Kennebec. In April, Winslow comes to the Kennebec, and visits Druillettes; he reports favorable action by the Plymouth magistrates on the French proposals. From various sources, Druillettes also learns that the people of Boston look on these with favor, and that many persons will volunteer on an expedition against the Iroquois, if allowed to do so.

On April 24, a Sokoki envoy brings Druillettes an answer to proposals made by the latter to various tribes between Saco River and the lower Hudson. These tribes are willing to fight against the Iroquois, and numerous allies will join them. Druillettes sums up the conclusions he has reached, after this journey, in regard to the attitude of these Indian tribes, and of the New England colonies. He is sanguine in his expectations of aid in both directions, especially on account of the advantage which Boston and Plymouth would derive from a freer and more extensive trade with Canada.

LXXVIII. The *Journal des Jésuites* for 1651 records

that the Ursuline nuns move into their own house, January 21. Toward the end of March, Buteux goes on a mission to the Attikamègues. The Huron refugees are finally placed (March – April) on Orléans Island, where each receives an allotment of land; they are under the care of Father Chaumonot. Letters from Montreal report a fight with the Iroquois, March 1; also a raid of these marauders upon the Neutral tribes, in the preceding autumn, which latter had defeated the enemy in battle; to avenge their losses, another Iroquois army has been sent to the Neutral country.

Late in April came alarming news of Iroquois raids everywhere,— in the Huron country, against the Neutrals, and along the St. Lawrence. They cut off various Huron bands, and even attack settlers near Quebec and Montreal; and they besiege the fort on Christian Island, where they destroy a hundred men.

Druillettes returns, June 7, from his embassy to New England; on the 22nd, accompanied by Godefroy, he returns thither on a similar errand. Little of interest occurs during the summer, except frequent and often murderous raids by the Iroquois. The first ship from France arrives August 18. In September, tidings are brought that the Iroquois have destroyed the Neutral nation; and that the remnants of two Huron tribes have, according to savage custom, become incorporated with the Senecas, one of the Iroquois tribes who had conquered them. At the end of this same month, a considerable number of Huron refugees arrive.

October 13, there arrives in Quebec the new governor of Canada — Jean de Lauson, long a prominent member of the Hundred Associates. He is

received with much ceremony, both civil and ecclesiastical. A few days afterward, he dines at the Jesuit residence; the school-boys receive him in the new chapel, "with a Latin oration, French verses, etc.," and the savages dance. In November, the ship *Ste. Anne* is lost by striking on rocks in the St. Lawrence. December 4, Corneille's *Heraclius* is represented.

LXXIX. The *Relation* of 1650–51 is a brief document consisting of three short chapters by Ragueneau, as superior,—in the main, a summary of the annual reports to him, from the several missions,—followed by a journal and letter by Buteux. Ragueneau's introductory letter to his provincial, in Paris, is dated at Quebec, October 28, 1651. We have space in this volume only for the matter by Ragueneau—leaving Buteux's contribution to follow in Vol. XXXVII.

The date of the *Relation* (October 28) is but a fortnight after the arrival of Jean de Lauson, the new governor of Canada, with assistance for the little colony, which has been anxiously expected since the early summer. In his opening chapter, Ragueneau describes the condition of the French settlements. The wheat crop is excellent everywhere, this year, but especially at Montreal, "which would be an earthly Paradise for both the Savages and the French, were it not for the terror of the Iroquois." It has, on this account, been deserted by the savages, and only fifty French people remain there, who are incessantly harassed by the relentless foe. In one of their raids, they carry away a poor French woman, whom they burn to death, after cruel tortures, in revenge for the loss of some of their warriors. All

the French settlements have suffered from the Iroquois, but especially that of Three Rivers, which "has existed only through a miracle," and through the care of the Virgin Mary, toward whom the inhabitants have shown extraordinary devotion.

The Hospital nuns are "more than ever necessary to the country," and both their strength and their means are taxed to the utmost. The destruction of the Ursuline convent by fire is described. The good nuns, though no lives are lost, see all their earthly possessions "reduced to ashes, but looked upon it with pleasure, praising God because the fire performed his holy will." They are now erecting a new building, meanwhile lodging in a small and inconvenient house. The Jesuit church is not yet finished, but it is used for the celebration of mass. Next to this building is a seminary for boys, begun this year, where the children are boarded, and are taught "reading, writing, plain-chant, and the fear of God." Without it, "our French would become savages, and have less instruction than the Savages themselves."

During the past year, the hostilities of the Iroquois have been considerably diverted by their attacks upon the Neutral nation, upon which they have inflicted complete ruin and desolation, mercilessly slaughtering all who could not follow their homeward march. Two villages are thus destroyed, and the rest of the people abandon their homes and flee to remote lakes and forests, as the Hurons had done before them. The Hurons who remained in the southern villages, of their own accord, join one of the Iroquois tribes.

Those who remained on Christian Island narrowly escape being captured by Iroquois treachery, and

finally retreat to Manitoulin Island. Later, many of these take refuge with their brethren at Quebec. This increases the burdens of the missionaries, but they trust in Divine provision for their needs. The Indian reduction at Sillery is an asylum for the persecuted Christians; and they will not suffer therein any apostates or any scandalous conduct. The Algonkins in the mission at Three Rivers have been under the special care of Providence, in their winter hunt. Various instances of their desire for baptism are related.

The Montreal mission serves as a temporary refuge for many Algonkins who come down the Ottawa for trade. Two Fathers have been in residence there, and have given instruction to various bands of these nomads — some of whom even remain there during most of the winter. The Huron colony have settled on Orleans Island,— called by the Jesuits St. Mary's Island,— where they have built cabins and tilled the land, although they had to be supported by the French during the first year. This has cost the Jesuits 8,000 livres, much of which has been sent them from France for this purpose. Only five of these refugees have died, and those most piously. Various instances of piety and devoutness among these Hurons are related; one of these has never been refused by the Virgin any favor, spiritual or temporal, which he has asked from her. When the Ursulines lose their home by fire, these Hurons give them a present of two porcelain collars, which are all their wealth.

In the Tadoussac mission, Albanel has spent the winter with the Montagnais. Returning to Tadoussac, he finds a helper necessary, who is accordingly

given to him,— there being over eight hundred persons there this year, and a great increase in the number of Christians. De Quen holds a "flying mission" among the Oumamiwek Indians, eighty leagues below Tadoussac. The Abenakis ask for Druillettes, who is sent (September, 1650) partly to minister to their needs, partly to solicit aid against the Iroquois from the English colonies. Returning from this journey (June, 1651) he is again sent to Boston, whence he has not yet returned. Buteux spends three months with the Attikamègues; his journal of that voyage will be given in our next volume.

R. G. T.

MADISON, WIS., December, 1898.

LXXIV (concluded)

Relation of 1649-50

Paris: Sebastien et Gabriel Cramoisy, 1651

In Volume XXXV. we published chaps. i.–xii.; in the present volume are given chap. xiii. and the two supplementary letters, thus concluding the document.

[154] CHAPITRE XIII.

DE LA VENUË D'VN HIROQUOIS EN FRANCE, & DE SA MORT.

IL ſemble bien à propos de dire deux mots de la vie de cét Hiroquois, deuant que nous parlions de ſa mort. L'an 1645. vne troupe d'Hiroquois venant en guerre ſur le grand fleuue de Saint Laurens, fut apperceuë par vne petite eſcoüade de nos Sauuages, qui s'en alloient à la chaſſe de leurs ennemis. Le Capitaine de nos Algõquins nommé Simon Pieſkaret, ayant découuert le premier ces Auanturiers Hiroquois, leur dreſſa vne embuſcade ſi à propos, qu'il les deffit. L'Hiroquois dont nous parlons & vn ſien camarade furent faits priſonniers en ce combat. Pieskaret les amena tous deux viuans, ſans les auoir outragez contre leur couſtume, & les preſenta à Monſieur le Cheualier de Montmagny Gouuerneur pour lors de tout le païs. [155] Comme les Hurons luy auoient deſia dõné vn priſonnier de la meſme nation, il voulut ſonder ſi par le moyen de ces priſonniers, les Hiroquois ſeroient capables d'vn bon traité de paix, afin de reünir tous ces peuples qui ſe déchirent, & qui ſe deuorent d'vne eſtrange façon. Le ſuccez parut fort heureux, l'vn des trois priſonniers fut renuoyé en ſon païs auec des paroles, ou pluſtoſt auec des preſens, qui inuitoient cette nation à la paix. Ils enuoyerent deux Ambaſſadeurs ſur ce ſujet dés la meſme année, & la ſuiuante 1646. la paix fut entiere-

[154] CHAPTER XIII.

OF THE ARRIVAL OF A HIROQUOIS IN FRANCE, AND OF HIS DEATH.

IT seems very proper to say a word or two concerning the life of this Hiroquois, before speaking of his death. In the year 1645, a band of Hiroquois, on a foray along the great river Saint Lawrence, was espied by a small squad of our Savages, who were on the way to hunt down their enemies. The Captain of our Algonquins, named Simon Pieskaret, who was the first to perceive these Hiroquois Adventurers, prepared for them so timely an ambuscade that he routed them. The Hiroquois of whom we are speaking, and a comrade of his, were made prisoners in the fight. Pieskaret took them both alive,—contrary to their custom, forbearing to mutilate them,—and presented them to Monsieur the Chevalier de Montmagny, then Governor of all the country. [155] As the Hurons had already given him a prisoner of the same nation, he wished to ascertain if, by means of these prisoners, the Hiroquois were amenable to a lasting treaty of peace,—so as to reunite all these nations, who tear one another in pieces, and prey upon one another after so strange a fashion. The result seemed very auspicious. One of the three prisoners was sent back to his own country with words, or rather presents, which invited that nation to peace. They sent two Ambassadors upon this matter, in that same year; and in the year following, 1646,

ment concluë, & nos priſonniers renuoyez libres en leur païs. Celuy dont il s'agit homme d'eſprit, & puiſſant de corps ayant veu les preſens que Monſieur le Gouuerneur auoit fait pour ſa deliurance remporta auec ſoy vn amour & vn deſir de recognoiſſance enuers les François, diſant qu'il leur eſtoit redeuable de ſa vie, comme il eſt veritable. Car ſi Monſieur le Cheualier de Montmagni ne ſe fut entremis dans cét affaire les Algonquins l'auroient bruſlé & mis en pieces.

La meſme année 1646. qui vit la naiſſance de la paix, en vit auſſi la mort. Le Pere Iſaac Iogues eſtant allé au pays de [156] ces Barbares auec vn jeune François, y fut tué au mois d'Octobre; noſtre Hiroquois voyant qu'on le vouloit mettre à mort s'y oppoſa; il n'y gagna rien qu'vn coup de hache qu'il receut ſur le bras, l'ayant preſenté deuant le Pere pour le mettre à couuert. Ce coup receu par charité, fut peut-eſtre le coup de ſa predeſtination; car il eſt bien croyable, que ce bon Pere eſtant au Ciel, a obtenu de noſtre Seigneur le ſalut de ſon ame, en reconnoiſſance du ſalut qu'il auoit voulu conſeruer à ſon corps. La mort du Pere Iogues & la rupture de la paix fut cachée aux François & aux Algonquins tout l'Hyuer, mais au Prin-temps de l'année ſuiuante 1647. la perfidie des Hiroquois éclata par le meurtre de quantité de nos Chreſtiens ſurpris par ces traiſtres.

Noſtre Hiroquois ne fut point de la partie, il ne vint point en guerre auec ſes compatriotes, ne ſe pouuant reſoudre de combattre ceux qui luy auoient donné la vie; mais enfin eſtant venu l'an 1648. aſſez proche de l'habitation des François nommée les Trois

peace was fully concluded, and our prisoners were released and sent back to their own country. The one with whom we are concerned,—a man of intelligence, and of powerful build,—having seen the gifts which Monsieur the Governor had presented for his liberation, brought back with him a friendly feeling toward the French, and the desire to manifest his gratitude, declaring that he owed to them his life, as was true,—for if Monsieur the Chevalier de Montmagni had not interposed in the matter, the Algonquins would have burned him, and cut him in pieces.

The same year, 1646, which witnessed the birth of peace saw also its death. Father Isaac Jogues, having gone to the country of [156] those Barbarians with a young Frenchman, was murdered there in the month of October. Our Hiroquois, seeing their intention to put him to death, opposed it. He gained nothing by that but a blow from a hatchet upon his arm, while placing it before the Father to protect him. This blow, received through charity, was perhaps the stroke of his predestination, for it may certainly be believed that this good Father obtained from our Lord, in Heaven, the salvation of this man's soul, in return for his attempt to save the Father while in the body. The death of Father Jogues, and the rupture of the peace, were concealed from the French and the Algonquins during the entire Winter; but in the Spring of the following year, 1647, the perfidy of the Hiroquois was exposed through the murder of a large number of our Christians, who were surprised by these traitors.

Our Hiroquois was not one of the party; he did not go with his fellow-countrymen to war, for he

riuieres, pour chaſſer aux Caſtors, & ayant apperçeu vne chalouppe conduitte par des François, il ſe [157] prefenta ſur le bord du grand fleuue, il crie, il appelle, il fait ſigne qu'on le vienne querir, les François le voyant ſeul l'abordent & le reçoiuent dans leur vaiſſeau; vn Huron pris en guerre & deuenu Hiroquois parmy eux, ſortant du bois, & voyant qu'on emmenoit ſon camarade, fait ſigne qu'il le veut ſuiure, on l'embarque auec l'Hiroquois, & on les mene tous deux au Capitaine des Trois riuieres: Ils auoient trois autres compagnons qui parurent quelque temps apres, on taſcha bien de les ſurprendre, mais la defiance les fit éuader, excepté le plus foible qui ayant eſté attrapé par vn Algonquin fut mis à mort ſur la place.

Le Huron deuenu Hiroquois, interrogé par nos Truchemens, dit tout libremẽt, qu'il auoit deſſein, ſa chaſſe aux Caſtors eſtant faite, de chaſſer aux Algonquins, & qu'il en auroit pris ou tué quelqu'vn s'il en eut rencontré à ſon auantage. Pour noſtre Hiroquois il proteſta que depuis le moment que les François luy auoient donné la vie, il auoit touſiours porté dans ſon corps vn cœur François, qu'il s'eſtoit oppoſé à ceux qui auoient tué le Pere Iſaac Iogues, qu'il auoit receu au bras le [158] premier coup qui fut déchargé ſur ce bon Pere, il [en] monſtroit la marque. I'ay tousjours eu la penſée, diſoit-il, de vous donner auis de la trahyſon de mes compatriotes, ie ne l'ay pû faire qu'à preſent que ie me ſuis jetté entre vos bras. Sa juſtification ne fut pas receuë, la fourbe des méchans rend les innocens coupables, on luy met les fers aux pieds comme à vn traiſtre.

Quelque temps apres, deux canots remplis d'Hyro-

could not bring himself to fight against those who had spared his own life. But at length, having come in the year 1648, in order to hunt Beavers, quite near to the French settlement named Three rivers, and espying a shallop manned by some Frenchmen, he [157] came forward upon the shore of the great river, shouting, calling, and signaling to them to come to him. The Frenchmen, seeing that he was alone, approached him, and received him into their boat. A Huron, taken in war, who had become as one of the Hiroquois, coming out of the forest, and seeing that they were carrying off his comrade, made signs that he would like to go with him; he was taken on board with the Hiroquois, and both were conducted to the Commandant at Three rivers. They had three other companions, who were seen some time afterward; our men made every effort to surprise them, but their distrust led them to slip away,—except one, of less strength than the rest, who, having been captured by an Algonquin, was put to death upon the spot.

The Huron who had become a Hiroquois, when questioned by our Interpreters, admitted very frankly that he had intended, when his Beaver-hunt was over, to pursue the Algonquins; and that he would have taken or killed any one of these, had he met him at advantage. Our Hiroquois affirmed, for himself, that since the moment when the French had spared his life, he had always carried about in his body a French heart; that he had opposed himself to those who killed Father Isaac Jogues; and that he had received on his own arm the [158] first blow that was dealt at the good Father, of which he showed the scar. "I have always had it in my mind," said

quois furent découuerts en pleine nuict ſur la grande riuiere; la ſentinelle en ayant donné auis au Caporal, on fit monter noſtre Hyroquois ſur vn baſtion, il crie à pleine teſte, ſes gens luy répondent, ils parlent enſemble en langüe Hiroquoiſe; & pour concluſion, on enuoye vne chaloupe vers ces deux canots qui amena au fort vn autre Hiroquois; en voyla deux entre les mains des François, qui donnerent le nom de berger au premier venu pour le diſtinguer des autres; il fut le lendemain enuoyé vers vne troupe de ſes Gens qui eſtoient en armes au delà du grand fleuue, d'où il reuint accompagné de deux autres, auſquels on mit les fers aux pieds auſſi bien qu'à leurs [159] camarades. Il eſt vray qu'on deliuera le berger de ces entraues, pource qu'on ne creut pas qu'ayant amené les autres, il oſaſt éuader ſans eux. Quelques iours apres, d'autres bandes d'Hiroquois paroiſſant à tous momens, il fit ſi bien que deux de ſes compatriotes ſe vindrent encore jetter dedans les fers: ce procedé donnoit de l'eſtonnement, quelques-vns l'attribuoient à l'amour qu'il portoit aux François, d'autres le prenoient pour vne trahyſon ſecrete qu'il pretendoit faire reüſſir en ſon temps; quoy qu'il en ſoit, ces oyſeaux s'ennuyans d'eſtre ſi long-temps en cage, trouuerent le moyen de s'enuoler nonobſtant leurs fers, & leurs gardes; le ſeul berger dont nous parlons reſta parmy les François, les autres s'eſtans ſauuez aſſez adroitement.

On fut bien en peine de ce qu'on feroit du pauure homme; les vns le vouloient faire mourir comme vn traiſtre, d'autres diſoient que s'eſtant rendu à nous le bonne foy, on ne pouuoit pas le condamner à mort

he, "to inform you of the treason of my fellow-countrymen; but I could not do so till now, when I have thrown myself into your arms." His self-vindication was not accepted; his feet were shackled, as a traitor.

Some time after, two canoes, filled with Hyroquois, were discovered in the middle of the night on the great river. The sentinel having reported this to the Corporal, our Hyroquois was made to mount upon a bastion. Shouting at the top of his voice, his people replied, and they conversed together in the Hiroquois language; and, in the end, a shallop was sent off to the two canoes which brought back to the fort another Hiroquois. There were now two in the hands of the French, who gave the name of berger to him who had first come, to distinguish him from the others. He was sent, next day, to a band of his People who were under arms on the other side of the great river; thence he returned, accompanied by two others, who were placed in irons as well as their [159] comrades. It is true that berger was freed from these fetters, as it was scarcely credible that, having enticed over the others, he would dare to make good his escape without them. During the following days, ever and anon, other bands of Hiroquois appeared. Berger played his part so well that two more of his fellow-countrymen came in, but only to be thrown into fetters. This proceeding caused astonishment; some attributed it to the love he bore toward the French; others regarded it as some secret treachery, which he purposed to make successful in due time. However that might be, these birds, weary of being so long caged, found means to fly away, despite their fetters and their guards. Berger,

ſur de ſimples ſoupçons de trahyſon; enfin on jugea qu'il eſtoit à propos de l'enuoyer en France, de peur que s'il venoit à ſe ſauuer, il n'emportaſt auec ſoy [160] vne trop grande connoiſſance du pays, & de l'eſtat des François & des Algonquins. On le mit donc entre les mains d'vn Pere de noſtre Compagnie qui repaſſoit pour les affaires de ces nouuelles Egliſes.

Ils s'embarquerent à Kebek le dernier d'Octobre, de l'an paſſé 1649. ils entrerent dans le port du Havre de Grace le 7. de Decembre; le Pere pendant cette trauerſée appelloit ce pauure Hiroquois de temps en temps, luy faiſant reciter ſes prieres qu'il ſçauoit tres-bien, ayant eſté inſtruit pendant ſon ſejour parmy les François. Il auoit ſouuent demandé le Bapteſme, mais l'incertitude du futur l'auoit empeſché de receuoir vn ſi grand bien; veu meſme qu'on luy vouloit donner vne plus grande inſtruction, & vne plus grande connoiſſance de nos myſteres, & tirer de luy vne preuue plus aſſeurée de ſa bonne volonté

Comme on l'enuoye de l'habitation des Trois riuieres au port de Kebek, où il ſe deuoit embarquer, il luy arriua vne choſe tres-remarquable. Les ſoldats & les Matelots qui eſtoient dans la barque, ayant peur qu'il ne ſautât dans l'eau [161] pendant la nuict, pour ſe ſauuer à la nage, & puis à la courſe dans les bois, le lioient le ſoir fort eſtroitement, & le lendemain matin on le trouuoit libre & tout delié; on le ſerra dauantage, & on redoubla ſes liens les autres nuicts, en ſorte qu'on ne croyoit pas qu'il ſe puſt en aucune façon dégager; on le trouua neanmoins encore tout libre & delié le lendemain matin: cela fit croire à ceux qui eſtoient dans la barque, & qui ne l'enten-

of whom we are speaking, alone remained among the French, the others having very adroitly escaped.

It was difficult to decide what should be done with the poor man. Some wished that he should be executed as a traitor; others said that, having surrendered himself to us in good faith, he should not be condemned to death on a mere suspicion of treachery. At length, it was decided that it would be best to send him to France,— for fear that, if he should come to make his escape, he might take away with him [160] a too thorough knowledge of the country, and of the condition of the French and the Algonquins. Accordingly, he was placed in the care of a Father of our Society, who was going across on business connected with these new Churches.

They embarked at Kebek, on the last day of October in the past year, 1649. They entered the port of Havre de Grace on the 7th of December. During that passage, the Father, from time to time, called to him this poor Hiroquois, making him recite his prayers, which he knew very well, having been instructed during his sojourn among the French. He had often asked for Baptism, but the uncertainty of the future had hindered him from receiving so great a benefit,— seeing, moreover, that we preferred to give him more thorough instruction and greater knowledge of our mysteries, and to gather from him some more certain proof of his good-will.

When he was sent from the settlement at Three rivers to the port of Kebek, where he was to embark, a very remarkable thing happened to him. The soldiers and Sailors who were in the ship, fearing lest he should leap into the water [161] during the night,— to make his escape by swimming, and then

doient pas qu'il eſtoit ſorcier. Or moy qui écris cecy, ayant appris ce qui s'eſtoit paſſé; ie priay vn jeune homme, grand amy de cét Hiroquois, de l'aller voir, & de luy demander confidemment de quelle induſtrie il ſe ſeruoit pour ſe dégager des liens dont il eſtoit ſi eſtroitement & ſi ſoigneuſement garotté. l'Hiroquois luy répondit auec vne grande douceur & auec vne preſence d'eſprit fort tranquille, que ſe voyant ſi mal traité des François, deſquels il auoit appris quelque connoiſſance de celuy qui a tout fait, il luy addreſſoit ces parolles dans les peines & dans les douleurs que luy cauſoient ſes liens. Toy qui as tout fait, tu ſçais bien que c'eſt à tort que les François me traitent ſi rudement, me prenant pour vn [162] traiſtre, ie ne le ſuis pas, tu le ſçais bien, aye pitié de moy: Ayant fait cette priere mes liens, diſoit-il, tomboient d'eux meſmes ſans que j'y apportaſſe aucune induſtrie. Dieu eſt aſſez bon pour faire vn miracle pour ſauuer vne ame; quoy qu'il en ſoit, les ſoldats François, vn chirurgien qui eſtoit dans la barque, & les matelots employerent leurs liens, leurs ligatures, & leur eſprit à garotter cét homme, & on le trouua touſiours délié ſans que les cordes fuſſent en aucune façon endommagées, mais pourſuiuons noſtre chemin.

Ce pauure Barbare eſtant arriué au Havre de Grace, & voyant d'vn coſté tout le port ſi remply de navires qu'ils ſe touchoient l'vn l'autre, & de l'autre tant de maiſons raſſemblées en vn meſme lieu, & conferant dans ſon eſprit ces grands vaiſſeaux auec leurs petits canots d'écorces, & ces maiſons auec leurs cabanes, il demeura deux heures ſans parler, tant il fut ſaiſi d'eſtonnement.

by running to the woods,—bound him, at evening, very closely; but on the morning of the next day, they found him at liberty, and all unfettered. They tied him still more tightly, redoubling, on other nights, his bonds in such a manner that they did not believe he could in any way liberate himself; nevertheless they found him entirely free and unbound the next morning. This made those who were in the ship, and who did not understand it, believe that he was a sorcerer. Now, I who write this, having learned what took place, requested a young man, a great friend of the Hiroquois, to go and see him, and to ask him, in confidence, what ingenuity he employed to free himself from bonds by which he was so closely and carefully tied down. The Hiroquois answered him — with much gentleness, and with a presence of mind quite undisturbed — that, finding himself so maltreated by the French, from whom he had gathered some knowledge of him who made all things, he addressed to him, in the pains and sufferings which his bonds occasioned him, these words: "Thou, who hast made all things, thou knowest well that it is wrong for the French to treat me so roughly, taking me for a [162] traitor; I am not that, as thou well knowest; have pity on me." "Having made this prayer, my bonds," said he, "fell off of themselves, without my making any effort." God is good enough to work a miracle in order to save a soul. However that may be, the French soldiers, a surgeon who was in the ship, and the sailors, employed their ropes, their bands, and their wits to tie down this man; and they found him always unbound, without the cords being in any way damaged. But let us proceed.

Au ſortir du Havre, le Pere le conduiſit à Dieppe: il luy auoit donné des ſouliers à la Françoiſe; mais comme ceux dont on ſe ſert en ſon pays ſont ſouples comme des chauſſons de tripot, ou comme de gros gands de Cerf, il ne pouuoit s'accommoder [163] à noſtre chauſſure; il quitte ſes bas & ſes ſouliers, & encore que le temps fut froid & humide, & les chemins tout rompus; car c'eſtoit enuiron le 6. Decembre, il marchoit nuds pieds, & nuë teſte auſſi leſtement qu'au milieu d'vn Prin-temps ou d'vn Eſté.

Vn rencontre en ce chemin accreut ſon premier eſtonnement, il ſortit du Havre vn iour de marché, & paſſa par diuers lieux és iours de Feſtes, les chemins eſtoient tous couuers de monde: Comment, diſoit-il, les François ſont par tout; la campagne en eſt pleine auſſi bien que les villes? cela luy faiſoit croire ce que quelques-vns diſent par fois en riant aux Sauuages; qu'il y a autant d'hõmes en Frãce que d'arbres dans leurs grandes foreſts.

Les chemins eſtans fort gliſſans, ce pauure Hiroquois ſe fit entorſe au pied, & ſe foula le nerf, en ſorte qu'eſtant arriué à Dieppe, le Pere le logea à l'Hoſpital pour le faire penſer. Les Religieuſes qui gouuernent cette maiſon auec vne netteté, & vne charité rauiſſante, le receurent & le firent penſer ſoigneuſement: mais comme le mal eſtoit aſſez fâcheux, le Pere voulant tirer droit à Paris, luy dit qu'il demeuraſt en repos en cette maiſon, ou [164] il eſtoit aymé, & qu'il le feroit venir quand il ſeroit guery, dans la ville ou demeuroit ordinairement le grand Capitaine des François. Ce Sauuage voyant le depart du Pere, qui eſtoit ſa ſeule & vnique

The poor Barbarian, on his arrival at Havre de Grace,— seeing, on the one side, the port so full of ships that they touched one another; and, on the other, so many houses crowded together in one place,— comparing in his own mind those grand vessels with their little bark canoes, and those houses with their cabins, remained for two hours without speaking, so overcome was he with astonishment.

On leaving Havre, the Father took him to Dieppe. He had provided him with shoes after the French fashion; but — as those which are used in his own country are supple, like tennis slippers, or Buckskin gloves — he could not become used [163] to our mode of shoeing, and threw off both shoes and stockings; and, although the season was cold and damp, and the roads all broken up, for it was about the 6th of December, he walked barefooted, and bareheaded, as briskly as in the middle of Spring or Summer.

But what he encountered on the way increased his first astonishment. He went out of Havre, one market-day, and passed by various places on Festival days, the roads being crowded with people. "Why," said he, "the French are everywhere; the country, as well as the towns, is full of them." That made him believe what some say in jest to the Savages, that there are as many men in France as trees in their vast forests.

The roads being very slippery, the poor Hiroquois sprained his foot, and injured the tendon in such a way that, when he arrived at Dieppe, the Father lodged him at the Hospital, to have it cared for. The Nuns, who manage that house with a delightful neatness and charity, received him, and had him carefully attended to; but, as the injury was quite

connoiſſance, le voulut ſuiure, diſant, que ſon pied ne luy faiſoit plus de douleur. Il ſe met donc en chemin, mais il n'auoit pas fait vn quart de lieuë que ſon pied & ſa jambe s'enflerent, en ſorte qu'il auoüa qu'il ne pouuoit marcher. Retourne, luy dit le Pere, en la maiſon d'où tu és party, tu ſeras receu auec charité, & ie feray en ſorte qu'on te faſſe venir au lieu où ie m'en vay quand tu pourras marcher. Ce bon homme craignant de prendre vne maiſon pour l'autre, & voyant de loin vn François qui tiroit vers la ville, pria le Pere de luy dire qu'il priſt la peine de le conduire à l'Hoſpital; car pour moy, diſoit-il, ie ſuis ſourd & muet en France, j'ay laiſſé ma langue & mes oreilles en mon pays. Le Pere le mit entre les mains de ce François qui le rendit en la maiſon de miſericorde, où il fut penſé & ſecouru juſques à ſon entiere gueriſon.

Il demeura plus d'vn mois dans cét Hoſpital, où il donna vne telle édification aux bonnes Religieuſes qui le gouuernent, [165] qu'elles en écriuirent en ces termes. Mon Reuerend Pere, voicy ſincerement ce que nous auons remarqué dans les deportemens du Sauuage Hiroquois, que vous nous auez laiſſé, & que nous vous auons renuoyé.

Il nous a donné des marques d'vne grande pieté, comme il n'eſtoit que catechumene, il n'entendoit la Meſſe que juſques à l'Euangile, mais en ſe retirant de la Chapelle il ſe mettoit à genoux en quelque petit coin, continuant ſes prieres juſques à l'entier accompliſſement du ſacrifice, & cela tous les iours.

Il prioit ſouuent pendant le iour, mais il ne mãquoit point tous les matins à ſon leuer de s'aller

serious, the Father, desiring to go directly to Paris, told him to remain quiet in that house, where [164] he was loved; and that he would have him brought, as soon as he was well, to the city in which usually resided the great Captain of the French. The Savage, on witnessing the departure of the Father, who was his one and only acquaintance, wished to follow him, exclaiming that his foot no longer gave him any pain. He set out, then, on the way; but he had not gone a quarter of a league before his foot and leg began to swell to such a degree that he admitted his inability to walk. "Go back," the Father said to him, "to the house whence thou camest; thou wilt be received with charity, and I will make arrangements for bringing thee to the place whither I am going, so soon as thou canst walk." The worthy man, afraid of mistaking one house for another, and perceiving, in the distance, a Frenchman going toward the city, begged the Father to ask him to take the trouble of conducting him to the Hospital; "for," said he, "for my part, I am deaf and dumb in France; I have left my tongue and my ears in my own country." The Father placed him in the care of this Frenchman, who escorted him to the house of mercy, where he was nursed and cared for until he was completely cured.

He remained more than a month in that Hospital, where he so edified the good Nuns who had charge of it [165] that they wrote about him in these terms: "My Reverend Father, the following is a true statement of what we have observed in the behavior of the Hiroquois Savage whom you left with us, and whom we have sent back to you.

"He has given us evidences of great piety. As

preſenter à Dieu deuant l'autel, & d'y faire ſes prieres; il manioit ſi ſouuent ſon Chapelet que nous croyons qu'il le diſoit pluſieurs fois pendant le iour.

Lors qu'on portoit le Saint Sacrement aux malades de l'Hoſpital, vous le voyiez auſſi-toſt à genoux, mais dans vne poſture ſi deuote, qu'il touchoit les cœurs de tous ceux qui l'enuiſageoient.

Enfin ſi on le vouloit réjouyr, il luy falloit parler du Bapteſme, au moindre ſigne qu'on luy en donnoit, ſon viſage paroiſſoit guay, il portoit des marques d'vn [166] eſprit qui ne reſpiroit que ce bon-heur.

Il nous reſpectoit, diſent les meres, auec vne modeſtie qui ne reſſentoit rien du Sauuage, il eſtoit prompt à obeyr, tres-enclin à obliger, & à ſecourir ceux qu'il voyoit deſirer de luy quelque ſeruice. Le feu s'eſtant mis dans quelque maiſon voiſine de l'Hoſpital, il fit paroiſtre ſon courage, ſa force, & ſon adreſſe, ſe trouuant empeſché dans les habits François, il ſe mit en calçon & en vn moment grimpa ſur les endroits les plus dangereux faiſant plus luy ſeul que pluſieurs enſẽble.

Il prenoit ſon repas, non en Barbare, mais en homme temperant; car encore qu'il fut grand & puiſſant, il mangeoit aſſez mediocrement, & receuoit ce qui luy eſtoit preſenté, auec vne ſi grande reconnoiſſance, qu'on l'eut pris pour vne perſonne éleuée dans la ciuilité Françoiſe.

Il ſe diuertiſſoit quelquesfois auec les malades, ou auec les pauures de l'Hoſpital, mais touſiours auec vne ſi grande retenuë qu'il ne mécontentoit perſonne, & jamais on n'a apperçeu en luy la moindre indecence, non pas meſme l'ombre d'aucune liberté

he was but a catechumen, he only heard Mass as far as the Gospel; but, on leaving the Chapel, he was in the habit of kneeling down in some obscure corner, and continuing his prayers until the completion of the entire sacrifice, and this every day.

"He was wont to pray often during the day; but he never failed, every morning when he rose, to present himself to God before the altar, and to offer there his prayers. His Rosary was so often in his hands that we believe he repeated it many times during the day.

"When the Blessed Sacrament was carried to the sick of the Hospital, you would see him immediately fall upon his knees,—but in a posture so devout, that he touched the hearts of all who beheld him.

"In short, any one who wished to gladden his heart would speak to him of Baptism. At the least allusion to it, his features would light up, betraying a [166] mind that yearned only for this happiness.

"He reverenced us," the mothers go on to say, "with a modesty that revealed nothing of the Savage. He was prompt to obey, and very ready to oblige and assist such as seemed to require any service at his hands. A house near the Hospital having taken fire, he showed his courage, endurance, and agility. Finding himself impeded by his French clothes, he stripped to his drawers, and in a moment was clambering over the most dangerous places,—accomplishing more, by himself alone, than many others would together.

"He took his repast, not as a Barbarian, but as a temperate man; for, although he was tall and powerful, he ate rather sparingly; and he received what was brought to him with so much gratitude that he

indigne d'vn Chreſtien, quoy qu'il ne le fut pas encore. Eſtant incommodé d'vn mal de gorge & d'eſtomach, [167] on le fit voir au medecin qui ne jugea à propos d'y apporter aucun remede, veu que le mal ſe gueriſſoit petit à petit; mais ſi-toſt qu'il eut appris que le Reuerend Pere qui l'auoit amené en France, le demandoit à Paris, il ne parla plus de ſon mal, ſa joye fut ſi grande qu'il ne ſe mit guere en peine, ny de remedes, ny de medecin; il prit congé de nous & de nos malades, nous laiſſant à tous vn regret de ſon depart: tant il eſtoit modeſte & de bonne humeur.

Il arriua à Paris, enuiron le 20. Ianuier, le Pere qui l'auoit conduit ſur mer le reçeut auec joye, & luy demanda s'il eſtoit bien guery. Ie ne ſçay ſi la crainte d'eſtre vn autre fois ſeparé de luy, n'altera point la ſincerité qu'ont les Sauuages en leurs paroles; ou ſi la joye de le voir ne luy déroboit point le ſentiment de ſon mal; quoy qu'il en ſoit, il témoigna qu'il eſtoit en tres-bonne ſanté, & cependant il auoit vne fievre qui luy a cauſé la mort, il demandoit inceſſamment à boire; le Pere croyant qu'il eſtoit alteré pour la fatigue du chemin luy en faiſoit donner, recommandant qu'on ne luy donnaſt que de l'eau, mais les officiers des maiſons où il le menoit le voulans careſſer luy donnoient [168] du vin jettant de l'huyle dans vn braſier qui l'a conſommé.

Il fut logé dans la maiſon des nouueaux conuertis par la faueur de madame la Marquiſe d'Oſt, où il trouua la vie & la mort quaſi tout enſemble; voicy ce qu'en ont remarqué ceux qui gouuernent cette maiſon de charité.

might have been taken for a person reared in French civilization.

"He would entertain himself sometimes among the sick or the poor of the Hospital, but always with so much discretion as to displease no one; and never was there perceived in him the least indelicacy, not even the shadow of any familiarity unbecoming a Christian, although he was not that yet. Being inconvenienced by an affection of the throat and stomach, [167] he was made to see a physician,—who, however, did not deem it necessary to prescribe any remedy, as the disease was disappearing, little by little. But as soon as he had learned that the Reverend Father who had brought him to France required him at Paris, he spoke no more of his ailment; his joy was so great that he troubled himself about neither remedies nor physicians. He took leave of us and our sick people, leaving, with us all, regret at his departure, so unassuming and good-natured was he."

He arrived at Paris about the 20th of January; the Father who had brought him across the sea received him gladly, inquiring if he had quite recovered. I do not know whether the fear of being again separated from him impaired the sincerity manifested by Savages in their words, or whether his joy at seeing him took away the feeling of his illness; however that may be, he declared that he was in the best of health, while he was nevertheless suffering from a fever which caused his death. He asked incessantly for something to drink; the Father, supposing him weakened by the fatigue of travel, gave it to him, recommending that nothing but water should be given him; but the stewards of the houses

Le 22. Ianuier de cette année 1650. nous fut amené par les Peres Ieſuiſtes vn Hiroquois âgé peut-eſtre d'enuiron 35. ans, encor qu'il fut indiſpoſé il ne laiſſa pas d'aſſiſter à tous les exercices de la maiſon, & notamment aux prieres, où on reconnut qu'il auoit eſté inſtruit; car dés la premiere fois qu'il entra dans la Chapelle il oſta ſon chapeau, & ſe mit à genoux, tirãt vn chapellet de ſa pochette, auec lequel il fit le ſigne de la Croix ſur ſoy ſans qu'õ luy enſeignaſt; ſa modeſtie exterieure dõnoit vne grande marque des bons ſentimens de ſon cœur. C'eſt vn grãd mal de ne ſe pas entendre les vns les autres, on ne pouuoit pas luy demander ce qui luy faiſoit mal; enfin le quatriéme iour de ſon entrée dans la maiſon, on vit bien qu'il ne ſe pouuoit plus ſoûtenir, on le met au lict, on luy touche le poux, & on découure vne groſſe fiévre qu'il auoit cachée juſques alors. Ceux [169] qui le viſitoient ne luy pouuans parler que par ſignes formoient ſur eux le ſigne de la Sainte Croix, éleuans par apres les mains au Ciel, pour luy donner ſujet d'y porter ſon cœur; il entendoit fort bien ce langage, faiſant les meſmes choſes auec tant d'affection qu'il ſembloit ſoulagé de ſon mal.

Ce bon homme appelloit touſiours l'Eccleſiaſtique de la maiſon par le nom de Mõſieur qu'il auoit appris cõuerſant auec les Frãçois, ſi quelque autre ſe preſentoit pour luy rẽdre quelque ſeruice, il détournoit ſa face, repetãt céte parole Monſieur, & quand le Preſtre l'abordoit il ne pouuoit exprimer ſon deſir, ny produire ſa penſée. Chacun luy portoit compaſſion; on a jugé depuis & auec raiſon qu'il vouloit demander le Bapteſme, mais comme on ne l'entendoit

to which he took him, intending to do him a pleasure, gave him [168] wine, casting oil upon the fire which consumed him.

Through the kindness of madame the Marquise d'Ost, he was lodged in the house for recent converts, in which he found both life and death, almost at the same time. The following is what those who are in charge of that house of charity noticed about him:

"On the 22nd of January of this year, 1650, there was brought to us by the Jesuit Fathers a Hiroquois, aged, perhaps, about 35 years. Although indisposed, he never failed to be present at all the exercises of the house, and especially the prayers,— in which, it was evident, he had been instructed; because, from the first time at which he entered the Chapel, he took off his hat, and knelt down, drawing from his pocket a rosary, with which he made upon himself the sign of the Cross without any instruction. His modesty of demeanor betokened strongly the good feelings of his heart. It is a great misfortune when persons cannot understand each other; we could not ask him what it was that ailed him. At length, on the fourth day after he entered the house, it was plainly seen that he could no longer stand up. They placed him on a bed, felt his pulse, and detected a high fever which he had till then concealed. Those [169] who visited him, being unable to talk with him except by gestures, signed themselves with the Holy Cross, afterward uplifting their hands toward Heaven, so as to lead him to raise thither his heart; he understood this language very well, imitating their gestures with so much feeling that he seemed relieved in his suffering.

" This good man always addressed the Chaplain

pas, il faiſoit ſouuent venir le Preſtre, croyant que le voyãt ſi bas il le baptiſeroit. Le Pere qui l'auoit amené l'alloit viſiter de temps en temps, & l'aſſeuroit qu'il ſeroit baptiſé, mais la crainte qu'il auoit de mourir ſans ce bon-heur luy faiſoit demãder l'Eccleſiaſtique. Enfin le mal redoublãt, ceux de la maiſon s'aſsẽblerẽt à l'entour de ſon lict pour voir ſi on luy accorderoit cette faueur, quelques-vns aſſeuroiẽt qu'il étoit tẽps; d'autres diſoient que la force qu'il faiſoit encore paroiſtre eſtoit vn indice qu'il n'eſtoit pas [170] voiſin de la mort; on termina cette conteſtation par vn *Veni Creator*, pour demander lumiere au S. Eſprit de ce qu'on deuoit faire: à peine eut-on acheué la priere, qu'il fut ſaiſi d'vne conuulſion ſi violente, qu'on prit reſolution de le baptiſer tout ſur l'heure; on croyoit qu'il eut perdu le jugement, mais il fit bien paroiſtre le contraire; car la violence du mal l'ayant jetté hors du lict, on reconnut qu'il s'efforçoit nonobſtant ſa foibleſſe, & nonobſtant ſes grandes ſouffrances de couurir ſa nudité; & quand il vit le Preſtre reueſtu d'vn Surplis & d'vne Eſtole auec l'eau en main, ſe doutant bien qu'on luy alloit donner l'accompliſſement de ſes deſirs; il ſe tint en repos arreſtant la fureur de ſon mal, on vit ſon viſage tout rẽply de ioye, le Pere qui en auoit ſoin auoit couché ſur le papier quelques actes de cõtrition en lãgue Hiroquoiſe, afin qu'on luy ſuggeraſt de temps en temps, notamment ſi on eſtoit cõtraint de le baptiſer en ſon abſence: on prononça ces paroles deuant luy pour l'exciter à demander pardõ à Dieu, il les repetoit auec deuotion & auec ſentimẽt, faiſant d'autres prieres de luy-méme qui rauiſſoient tous les

of the house by the name of 'Monsieur;' this he had learned in his intercourse with the French. If any one else came to render him any service, he would turn away his face, repeating the word 'Monsieur;' but, when the Priest drew near, he could neither express his wishes nor formulate his thoughts. All felt compassion for him. It has been thought since, and with reason, that he wished to ask for Baptism; but that, as he was not understood, he sent repeatedly for the Priest, thinking that, seeing him so low, he would baptize him. The Father who had brought him came to visit him from time to time, and assured him that he should be baptized; but the fear that he had of dying without this blessing made him ask the Chaplain. At last, the disease increasing, the inmates of the house assembled themselves round his bed to see if this boon should be conferred upon him. Some asserted that it was time; others said that the strength which he still manifested was an indication that he was not [170] near to his death. They finished the dispute by a *Veni Creator*, to ask from the Holy Ghost light as to what should be done. Hardly was the prayer ended, when he was seized with a convulsion so violent that they resolved to baptize him at once. It was thought that he had lost consciousness, but he showed plainly that it was not so; for, the violence of the convulsion having thrown him out of the bed, it was seen that he made efforts, notwithstanding his weakness, and despite his great sufferings, to cover his nakedness. And when he saw the Priest robed in Surplice and Stole, and with water in his hand, taking for granted that he was about to receive the accomplishment of his desires, he remained quiet,

aſſiſtans; il s'efforçoit de leuer les mains au Ciel, il baiſoit le Crucifix; en vn mot on le baptiſa ſur les 8. heures du ſoir, & demie heure apres ſon ame [171] purifiée dans le Sang de l'Agneau s'ẽuola au Ciel, ce qui obligea ceux qui eſtoient preſẽs de reciter, non pas vn *Libera*, mais le Pſeaume, *Laudate Dominum omnes Gentes*, en action de graces d'vne faueur ſi ſignalée; voila ce qu'en ont écrit, & ce qu'en ont rapporté de bouche ceux qui ont eſté témoins oculaires du bonheur d'vn Hiroquois, qui auoit peut-eſtre mangé ſa part de plus de 50. hommes.

Ie croyois que ce Chapitre concluëroit la Relation de cette année, mais le P. Hierôme Lallemant eſtãt retourné de la nouuelle France par le dernier vaiſſeau, & n'ayant pas rencontré à Paris noſtre R. P. Prouincial, nous coucherons icy la lettre qu'il luy a enuoyée pour luy rendre compte des miſſions qu'il a ſi long-temps gouuernées en ce bout du monde.

holding in check the violence of his complaint, while his countenance beamed with joy. The Father who had charge of him had set down on paper a few acts of contrition, in the Hiroquois tongue, which might be suggested to him from time to time, especially if there were necessity for baptizing him in his absence. These words were pronounced to him with the purpose of moving him to ask pardon of God; he repeated them with devotion and feeling,—also, of his own accord, reciting other prayers, which carried away all the bystanders; he strove to raise his hands to Heaven, and kissed the Crucifix. In short, he was baptized, toward 8 o'clock in the evening; and half an hour after, his soul, [171] purified in the Blood of the Lamb, took its flight to Heaven, constraining those who were present to recite, not a *Libera*, but the Psalm, *Laudate Dominum omnes Gentes*, as a thanksgiving for so signal a favor." Such is the report, both written and verbal, of those whose eyes witnessed the felicity of a Hiroquois who had, perhaps, eaten his share of more than 50 men.

I thought that this Chapter would conclude the Relation for this year; but — Father Hierôme Lallemant having returned from new France by the last vessel, and not having met at Paris our Reverend Father Provincial — we will insert here the letter which he sent to the latter in order to render an account of the missions which he has for so long a time directed at this end of the world.

[172] Lettre dv P. Hierofme Lallemant, au R. P. Claude de Lingendes, Prouincial de la Compagnie de IESVS en la Prouince de France.

MON R. P.

PAX CHRISTI.

V. R. aura defia appris, par le retour des premiers vaiffeaux, la fuite des defaftres, & du débris de la Miffion Huronne, caufée enfin par la furie des Hiroquois. La Relation qu'en enuoye le P. Paul Ragueneau, groffie de quelques Chapitres des Miffions plus voifines de Kebec; fait voir le détail, & le particulier de ces mal-heurs. Nos yeux & nos cœurs, voyans & fentãs ces coups de la main de Dieu, n'ont que cette repartie. Il eft le fouuerain Seigneur de fes ouurages, & le Maiftre de nos petits deffeins conceus pour fa gloire, c'eft à nous d'agréer fes ordres, & de n'improuuer iamais ce qu'il fait.

Ie ne fçay comme il eft venu en la penfée de nos Peres, qu'il eftoit à propos que ie repaffaffe la mer pour contribuër au remede de nos mal-heurs; y ayant en France tant de perfonnes capables d'y trauailler fans moy; [173] s'il n'y eut eu autre confideration, j'euffe eu bien de la peine de quitter la nouuelle France: Mais leur defir joint aux intentions de V. R. que i'ay prefumées, m'y a fait enfin refoudre. I'ay laiffé le gouuernail entre les mains de celuy qui auoit conduit fi courageufement l'Eglife Huronne

[172] Letter of Father Hierosme Lallemant to Reverend Father Claude de Lingendes, Provincial of the Society of JESUS in the Province of France.

MY REVEREND FATHER,
PAX CHRISTI.

Your Reverence will have already learned, by the return of the first vessels, the sequel of the disasters to, and the utter wreck of, the Huron Mission, which the fury of the Hiroquois has at last accomplished. The Relation of this, which Father Paul Ragueneau has sent, enlarged by some Chapters on the Missions nearer Kebec, gives us the circumstantial account of these misfortunes. Our eyes and hearts, seeing and feeling these blows from the hand of God, have but this reply to make: "He is the sovereign Lord of his works, and the Ruler of our insignificant projects conceived for his glory. It is for us to accept his decrees, and never to disapprove what he performs."

I do not know how it has come into the minds of our Fathers that it was expedient for me to cross the ocean in order to contribute to the retrieval of our misfortunes, since there are in France so many persons capable of carrying on that work without me. [173] If there had been no other reason, I would have left new France very reluctantly: but their wishes — conjoined, as I presumed, with the intentions of Your Reverence — at last decided me to do so. I have left

dans ſes combats, & ſauué ſi à propos les reliques ou les reſtes de cette pauure Miſſion.

Ie ſuis donc party de Kebec le 2. iour de Nouembre de la preſente année 1650. & ſuis arriué au Havre de grace le 3. de Decembre, en la compagnie du P. François Breſſany, & de noſtre Frere Iean Ligeois. C'eſt à Dieu de donner les remedes que nous cherchons à nos miſeres; & à nous de prier ſa diuine Majeſté que nos fautes & nos manquemens ne diuertiſſent point ſa benediction dont nous auons ſi grand beſoin.

En attendant ce qu'il luy plaira d'en ordonner, ie croy que V. R. aura pour agreable que ie luy faſſe part des ſujets de conſolation qui ſoulagerent vn petit mon ame au depart du pays, & que ie luy declare l'eſtat auquel ie l'ay laiſſé.

Arriuant au pays, il y a douze ans, ie n'y rencontray qu'vne ſeule famille Huronne Chreſtienne; & deux ou trois qui compoſoient l'Egliſe Algonquine, & Montagneſe, [174] & voila qu'au bout de ce temps ſortant du pays, à peine y laiſſay-je aucune famille Huronne, Algonquine & Montagneſe qui ne ſoit entierement Chreſtienne, ſans parler des Nations circonuoiſines qui abordent de toutes parts en ces contrées, & de celles que nous allons chercher dans leurs demeures qui n'en promettẽt pas moins auec le temps.

Voire meſme ie ne puis oſter de mon eſprit que le temps n'eſt pas loin que la porte s'ouurira derechef pour les Natiõs d'enhaut que nous auons quittées, & mon fondement eſt d'autant plus certain qu'il me ſemble appuyé ſur l'Euangile, qui nous aſſeure que deuãt le jour du Iugement il faut que toutes les Nations de la terre ayent cognoiſſance de leur Redempteur,

the helm in the hands of him who has so courageously guided the Huron Church through its struggles, and so opportunely saved the relics or remains of that poor Mission.

I left Kebec, then, on the 2nd day of November of the present year, 1650, and arrived at Havre de grace on the 3rd of December, in the company of Father François Bressany, and our Brother Jean Ligeois. It is for God to prescribe the remedies we are seeking for our miseries, and for us to pray his divine Majesty that our faults and shortcomings may not turn away from us the blessing of which we stand in so great need.

Awaiting whatsoever it shall please him to decree, I think that Your Reverence will permit me to make known to you the grounds of consolation which have, in some degree, comforted my soul on leaving the country; and to inform you of the condition in which I have left it.

On arriving in the country, twelve years ago, I met with only a single Christian Huron family, with two or three which composed the Algonquin and Montagnais Church; [174] and behold, at the end of that time, going out of the country, I leave in it hardly any family — Huron, Algonquin, or Montagnais — that is not thoroughly Christianized,— not to speak of the surrounding Nations, who come to these countries from every quarter, or of those whom we go to seek in their own abodes, and who, with time, bid fair to be no less teachable.

Indeed, I cannot drive from my mind the feeling that the time is not far off when the door will be again opened for the upper Nations whom we have left; and my trust is all the more settled because it

& que ſes Loix leur ſoient ſuffiſamment publiées, & ſelon le ſentiment de pluſieurs Docteurs par elles approuuées, & acceptées; de plus, comme Dieu ne fait pas ordinairement des miracles ſans neceſſité, il eſt croyable qu'il ſe ſeruira des perſonnes qui ont deſia la connoiſſance & l'habitude auec ces peuples, & l'vſage & le commerce de leur langue, cõme autant d'inſtrumens proportiõnez à ſon ouurage: cela nous doit eſtre vne grãde conſolation, & vn grand renfort de patience pour attendre les temps & les momens ordonnez par la diuine [175] ſageſſe, & par la diuine bonté.

Vn grand Sainct diſoit autresfois que l'eſperance d'vne vie immortelle, eſtoit la vie d'vne vie mortelle; & ie puis dire ce me ſemble auec quelque raiſon, & à ſon imitation que l'eſperance de donner vne vie immortelle, eſt la vie de la vie mortelle des pauures Miſſionnaires, qui ont gouſté combien il eſt doux de voir ſortir de cette vie des ames qui leur doiuent en quelque façon leur bon-heur eternel.

Il me ſemble que ce qui s'eſt paſſé aux Hurons n'a eſté qu'vne petite commiſſion de la part du Ciel pour la conuerſion & pour le Bapteſme de dix ou douze mille ames; laquelle acheuée on nous donne vn peu de relaſche pour attendre auec quelque repos de nouueaux ordres.

La ſeconde choſe qui m'a extrémement conſolé, eſt la belle diſpoſition dans laquelle i'ay laiſſé nos Peres & nos Freres, & meſme nos domeſtiques qui ne m'ont demãdé autre faueur pour tous les trauaux & pour les dangers du paſſé qu'vne permiſſion & vne aſſeurance de retourner dans les meſmes emplois & dans les meſmes occaſions, lorsque Dieu en auroit

seems to me to be supported by the Gospel,—which assures us that, before the day of Judgment, it must be that all Nations of the earth have a knowledge of their Redeemer; and that his Laws be adequately proclaimed to them, and, in the opinion of many Doctors, approved and accepted by them. Moreover, as God does not ordinarily work miracles without necessity, it is credible that he will make use of persons who already have acquaintance and familiarity with these peoples, and ability to understand and speak their language, as so many instruments adapted to his work. This alone should be to us a great consolation, and greatly strengthen our patience to await the times and moments ordained by the divine [175] wisdom and goodness.

A great Saint once remarked that the hope of an immortal life was the life of the life that is mortal; and methinks I have some ground for saying also, in imitation of him, that the hope of conferring an immortal life is the life of the mortal life of poor Missionaries, who have tasted how sweet it is to see souls depart this life who owe to them, in a certain sense, their eternal happiness.

It seems to me that what has taken place among the Hurons has been but a small commission on the part of Heaven for the conversion and Baptism of ten or twelve thousand souls; that achieved, there is given us a slight respite while tranquilly awaiting fresh commands.

The second thing that has been to me a source of extreme consolation is the admirable state of mind in which I have left our Fathers and Brethren, and even our domestics; they have asked from me no favor for all the labors and dangers they have

rendu le chemin libre: I'aduouë que l'air & la generoſité auec laquelle ils me l'ont demandée m'a touché, & m'a fait conceuoir [176] que Dieu auoit quelque deſſein qui cauſoit ces belles diſpoſitiõs qu'ils ont ſignalées & ſcellées de leur propre ſang; qu'il en ſoit loüé à iamais, & qu'il luy plaiſe auancer ces heureux momens qui feront des Martyrs & des Confeſſeurs nouueaux dãs l'Egliſe de Dieu: les Peres que i'ay laiſſé pour les emplois des Miſſions & fonctions de Kebec, & de ſes appartenances, ſont au nombre de 19. ou 20. le reſte a repaſſé en France par les premiers vaiſſeaux, & par ce dernier au nombre de huict, tous bien reſolus de retourner au combat au premier ſignal de la trompette, n'y ayant pas pour le preſent de viures ny d'employ ſuffiſant pour eux dans le pays.

La 3. eſt l'ouuerture que Dieu nous a fait dés à preſent des Miſſions nouuelles d'icy bas: le P. Gabriel Druilletes apres auoir paſſé quatre Hyuers en diuerſes miſſions auec les Sauuages, eſt allé paſſer le cinquiéme auec les Abnaquiois qui le ſont venus querir auec beaucoup de témoignages d'affection enuers leur Patriarche (comme ils l'appellent) & enuers ſa doctrine: Dieu peut-eſtre tirera plus de bien de ce voyage que nous ne penſons pas; nous auons receu lettres de luy depuis qu'il y eſt arriué qui nous donnent ſujet d'en beaucoup eſperer.

Le P. Charles Albanel ſemble vouloir aller [177] ſur ſes pas & ſur ſes veſtiges, eſtant party deuant mon depart pour ſon premier hyuernement auec les Sauuages montagnets.

Les Atticamegues ou Poiſſons blancs qui ſont vne nation du Nord des plus conſiderables, ne ceſſent de

undergone, other than a permission and assurance of returning to the same employment, and the same opportunities, as soon as God shall have made the way open to them. I confess that the manner and the generous spirit in which they made this request touched my heart, and led me to think [176] that God had some purpose which had given rise to these edifying dispositions, which they have signed and sealed with their own blood. May he be forever praised for this, and may it please him to hasten the blessed moments that shall create fresh Martyrs and Confessors in the Church of God. The Fathers whom I left behind, to be employed in the Missions, and in duties at Kebec and its dependencies, are in number 19 or 20; the remainder crossed over to France by the first vessels, and by this last one, to the number of eight. All are firmly bent on returning to the battle at the first blast of the trumpet,—there not being, for the present, either sufficient means of livelihood, or employment for them, in the country.

The 3rd is the opening which God has made for us at this very time, for new Missions here below. Father Gabriel Druilletes, after having passed four Winters in various missions among the Savages, has gone to pass the fifth with the Abnaquiois, who came for him with many tokens of affection for their Patriarch (as they call him), and for his teaching.[1] God, perhaps, will cause more good to result from that journey than we think. We are in receipt of letters from the Father, since he arrived, which afford us ground for much hope.

Father Charles Albanel seems to wish to follow [177] in his steps and footprints,—having set out,

preſſer qu'on les aille voir en leur pays, ce que ne leur a pû eſtre accordé par le paſſé faute de monde, maintenant que nous en auons à ſuffiſance, on ne manquera pas d'y aller au premier Prin-temps, ſi l'Hiroquois ne ſe jette à la trauerſe.

Ceux du Saguené, autre nation du Nort, ſont dans la meſme affection, on y a deſia fait trois voyages; j'en eſpere beaucoup auec le temps, & ainſi voila dequoy nous occuper, attendant les temps & les momens de la diuine Majeſté pour de nouuelles conqueſtes.

Le quatriéme ſujet de conſolation que ie voyois dans ce pauure pays deſolé eſt le courage, & la generoſité de nos Religieuſes, tant Hoſpitalieres qu'Vrſulines, qui jouyſſant de nos débris par l'eſtabliſſement de la Colonie Hurone proche de leurs Monaſteres, qui leur ſeruent de Paroiſſe & de retraite, tant pour les malades que pour les ſains, ſe trouuent heureuſes de jouyr de la plus haute fonction & du plus precieux exercice de leur vocation: c'eſt vne des eſperances [187 i.e., 178] que j'ay de la cõſeruation du pays, ne pouuant penſer que Dieu abandonne des ames de cette nature ſi ſaintes & ſi charitables: il me ſemble que tous les Anges du Paradis viendroient pluſtoſt à leur ſecours, ſi tant eſt, que les hommes de la terre manquaſſent de procurer leur conſeruation en ce nouueau monde.

Le cinquiéme ſujet de conſolation, eſt la bõne diſpoſition dans laquelle j'ay laiſſé M. d'Aillebouſt, nôtre Gouuerneur, de faire ſon poſſible pour obuier aux maux qui nous enuironnent, & pour contribuer à l'auancemẽt de toutes ces belles eſperances. Ie prie Dieu de benir le tout, & de faire en ſorte que la

before my departure, for his first wintering with the montagnais Savages.

The Atticamegues, or "white Fish," a Northern nation of considerable importance, do not cease to urge us to visit them in their own country,—a favor which, for lack of men, could not be granted them in the past. Now that we have enough of these, we shall not fail to go thither in the early Spring, if the Hiroquois do not bar the way.

Those of the Saguené, another nation of the North, manifest the same friendliness; we have already made three voyages thither. I expect much from them, in time; and in this way we shall be kept busy, awaiting the times and moments of the divine Majesty for new conquests.

The fourth matter for consolation that I see in this poor devastated country is the courage and devotion of our Religious women, both Hospital and Ursuline,—who, having come into the enjoyment of what remains to us through the establishment of the Huron Colony close to their Monasteries,—which serve the Indians for Parish church, and for an asylum for both the sick and the well,—are happy in the discharge of the highest duties and most precious exercises of their vocation. This is one of the hopes [187 i.e., 178] which I have of the preservation of the country, since I cannot believe that God will abandon souls of a character so saintly and so charitable; it seems to me that all the Angels in Paradise would come to their assistance, if dwellers on earth should prove remiss in securing their preservation in this new world.

The fifth ground for consolation is the kind inclination in which I left Monsieur d'Ailleboust, our

France ſoit en eſtat de faire vn echo qui multiplie nos vœux & nos eſperances au delà de toutes nos attentes

Voila mon R. P. ce que j'auois à dire pour le preſent à voſtre Reuerence; reſte que ie la prie que nous ayant aſſiſté juſques icy de ſes ſaints ſacrifices & de ſes prieres & de celles de toute la Prouince, il lui plaiſe nous continuer ce bien, & céte faueur en laquelle conſiſte nôtre principale reſource & le plus vif de nos eſperances.

De V. R.

Seruiteur tres-humble & tres-obeïſſant
en noſtre Seigneur.

HIEROSME LALEMANT.

Governor, to do all in his power to avert the evils which surround us, and to contribute to the furthering of all these fair hopes. I pray God to bless all, and so to order things that France may be in a condition to make a response which shall multiply our prayers and hopes beyond all our expectations.

This, my Reverend Father, is what I had to tell your Reverence, for the present. It remains for me to beseech that, having assisted us thus far by your holy sacrifices and prayers, and by those of the entire Province, it may please you to continue this boon to us, and also that countenance which is our chief resource, and our greatest hope.

Your Reverence's
Most humble and obedient servant
in our Lord,
HIEROSME LALEMANT.

[From second edition of the *Relation:*]

[178] Lettre de la R. M. Superieure de l'Hofpital de la Mifericorde de Kebec en la Nouuelle France, à Monfieur N. Bourgeois de Paris.

MONSIEVR,

La paix de N. S.

Nous n'auons point eu cette année le bonheur de vos nouuelles, ie ne croy pas que pour cela vous ayez perdu la penfée ou l'affection de noftre petit Hofpital, & de nos pauures Sauuages toufiours affligez; chaque année a fa croix, cette derniere a la plus grande, qui eft la ruine du pays des Hurons par les Hiroquois qui l'ont bruflé, ou maffacré la plus part, & contraint les autres de s'enfuir & difperfer ça & là: quafi tous eftoient Chreftiens; ce font ceux que noftre Seigneur afflige, & en fait autant de victimes du Paradis: Tous les Peres, excepté deux de nouueau martyrifez, font defcendus icy à Kebec, partie font repaffez en France: voicy quatre cens de ces pauures Hurons Chreftiens refugiez à Kebec, & cabanez auprés de la porte de noftre Hofpital, où ils viennent à la faincte Meffe tous les iours; ie n'ay iamais rien veu de fi pauure ny de fi deuot; vne petite fagamité, c'eft à dire, vn potage de pois ou de bled d'Inde les paffe pour vn iour, & encor bienheureux d'en auoir, & [nous] bien-heureux [179] d'auoir moyen de leur en donner: Noftre petite falle des malades eft

[From second edition of the *Relation:*]

[178] Letter of the Reverend Mother Superior of the Hospital of Mercy at Kebec, in New France, to Monsieur N., a Citizen of Paris.

MONSIEUR,

The peace of Our Lord.

We have not had, this year, the pleasure of hearing from you. I do not think that, for all that, you have lost consideration or affection for our little Hospital, and our poor, ever-afflicted Savages. Each year has its own cross; and this last has the heaviest, in the ruin of the country of the Hurons by the Hiroquois, who have laid it waste by fire, massacred most of its people, and compelled the remainder to take to flight, and to disperse themselves in all directions. Almost all were Christians. These are they whom our Lord afflicts, and makes of them so many victims for Paradise. All our Fathers — except two, recently martyred — have come down here to Kebec; part of them have crossed over to France. Here are four hundred of these poor Christian Hurons taking refuge in Kebec, and cabined near the gate of our Hospital, to which they come every day for holy Mass. I have never before seen such poverty or such devotion. A little sagamité — that is to say, a soup of peas, or Indian corn — suffices them for a day; and yet they are fortunate to have it, and we fortunate [179] to possess the means to give it to

auſſi pleine de pauures ſoldats François bleſſez au combat des Hiroquois: vn ſeul a onze playes de coups d'arquebuze dangereux, & ie croy auec cela qu'il en rechapera, Dieu aydant: voyez ſi ce n'eſt pas vn miracle d'y ſubuenir auec ſi peu de drogues & ſi peu de linge; & auec tout cela, nous n'auons touché que la moitié de ce que nous auons accouſtumé, & ie ne ſçay encor ce que nous toucherons à l'aduenir. Ie vous reſpands mon cœur & noſtre petite miſere, que ie ſçay qui vous touche; au moins vous direz vn bon mot pour nous à l'occaſion, puis que deſia vous auez tant fait par le paſſé pour cét ouurage. Ie vous recommande donc cette petite Maiſon. toutes mes tres-cheres Sœurs vous ſaluent, & ſe diſent de tout le cœur auec moy,

MONSIEVR,

Voſtre tres-humble & obeïſſante ſeruante en Ieſus-Chriſt,

MARIE DE S. BONAVENTVRE.

De noſtre Monaſtere des Sœurs de la Miſericorde de Kebec en la Nouuelle France, ce 29. *Septembre* 1650.

them. Our little ward for sick people is full of poor French soldiers, wounded in battle with the Hiroquois. One, in particular, has eleven dangerous wounds from arquebus shots; and I think that, with all these, he will recover, by God's aid. See, if this be not a miracle, to accomplish this with so scanty a supply of medicines and linen; and with all that, we have taken in but a half of what we are accustomed to receive, and I know not, as yet, what will accrue to us in the future. I pour out to you my heart, and our petty misery, since I know who touches you. At the least, you will say a good word for us, as opportunity offers, since you have already done so much for this work in the past. I commend to you, then, this little House. All my very dear Sisters salute you, and subscribe themselves heartily, with me,

MONSIEUR,

Your very humble and obedient servant in Jesus Christ,

MARIE DE ST. BONAVENTURE.

From our Monastery of the Sisters of Mercy at Kebec, in New France, this 29th day of September, 1650.

Extrait dv Privilege du Roy.

PAR grace & priuilege du Roy, il eſt permis à SEBASTIEN CRAMOISY, Marchand Libraire, Imprimeur ordinaire de ſa Majeſté, ancien Eſcheuin & Conſul de la ville de Paris, d'imprimer ou faire imprimer: *La Relation de ce qui s'eſt paſſé aux Hurons, pays de la Nouuelle France depuis le premier de Ianuier* 1649. *iuſques en l'année* 1650. *&c.* Et cependant le temps & eſpace de dix ans conſecutifs. Auec deffenſes à tous Libraires, Imprimeurs, & autres perſonnes de quelque qualité & condition quelles ſoient, d'imprimer ou faire imprimer ladite Relation, &c. ſous pretexte de déguiſement ou changement que l'on y pourroit faire, à peine de confiſcation & d'amende portée par ledit Priuilege. Donné à Paris le 19. Decembre 1650. Signé, par le Roy en ſon Conſeil.

CRAMOISY.

Extract from the Royal License.

BY Royal favor and license, permission is granted to SEBASTIEN CRAMOISY, Merchant Bookseller, and Printer in ordinary to his Majesty, late Alderman and Consul of the city of Paris, to print, or cause to be printed, *La Relation de ce qui s'est passé aux Hurons, pays de la Nouvelle France depuis le premier de Janvier* 1649. *jusques en l'année* 1650. *etc.*, and this during the time and space of ten consecutive years. Prohibiting all Booksellers, Printers, and other persons of whatsoever quality or condition they may be, from printing, or causing to be printed, the said Relation, etc., under pretext of any disguise or alteration which might be made in it, under pain of confiscation and fine, conveyed in the said License. Given at Paris, the 19th day of December, 1650. Signed by the King in Council.

CRAMOISY.

Permiſſion dv Reverend Pere Prouincial.

NOVS Claude Delingendes, Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé au ſieur SEBASTIEN CRAMOISY, Marchand Libraire, Imprimeur ordinaire du Roy & de la Reyne Regente, ancien Eſcheuin & Conſul de cette ville, l'impreſſion des Relations de la Nouuelle France. Fait à Blois ce huictiéme Decembre 1650.

CLAVDE DELINGENDES.

Permission of the Reverend Father Provincial.

WE, Claude Delingendes, Provincial of the Society of JESUS in the Province of France, have accorded to sieur SEBASTIEN CRAMOISY, Merchant Bookseller, Printer in ordinary to the King and the Queen Regent, late Alderman and Consul of this city, the printing of the Relations of New France. Done at Blois, this eighth day of December, 1650.

CLAUDE DELINGENDES.

LXXV — LXXVIII

Miscellaneous Documents, 1651

LXXV.— Lettre des Messieurs les Associés de la Compagnie de la Nouvelle France au T. R. P. Général de la Compagnie de Jésus, à Rome ; Paris, Juin, 1651

LXXVI.— Epistola Patris Gabrielis Druillettes ad Joannem Winthrop, Scutarium ; n.p., [1651]

LXXVII.— Narré du Voyage faict pour la Miſſion des Abnaquiois et des connaiſſances tiréz de la Nouvelle Angleterre, par le R. P. Gabriel Dreuillette ; n.p., [1651]

LXXVIII.— Journal des PP. Jésuites, en l'année 1651

Sources: Doc. LXXV. we reproduce from Carayon's *Première Mission*, pp. 254-256. Doc. LXXVI. is from Shea's Cramoisy series, no. 24, first edition. Doc. LXXVII. is from the Lenox publication thereof. In publishing Doc. LXXVIII., we follow the original MS., in Laval University library, Quebec.

[254] Lettre adressée par Messieurs les Associés de la Compagnie de la Nouvelle France au T. R. P. Général de la Compagnie de Jésus, a Rome.

(Copiée sur l'autographe conservé aux MSS. Soc. Jesu.)

PARIS, juin 1651.

MON TRÈS-RÉVÉREND PÈRE,

Dieu ayant voulu se servir de nous pour l'établissement de la Compagnie de la Nouvelle-France, dite Canada, qui n'a eu d'autre dessein que la gloire de Dieu par la conversion des peuples de ce pays, où nous avons contribué de nos soins, et de nos biens plus de douze cents mille livres, depuis vingt-deux ou vingt-trois années que cet établissement a commencé, et quoique les Pères de votre Compagnie n'ont pas seulement employé leurs personnes, mais leurs vies qu'ils ont libéralement sacrifiées pour ce saint œuvre, et à présent que cette colonie se forme et se rend nombreuse, nous avons estimé qu'il étoit nécessaire pour la consolation des habitants François et des Sauvages convertis, d'y avoir un Evêque que nous avons supplié [255] très-instamment la Reine de nous l'accorder, ce qu'elle a fait, et même promis d'en écrire à sa Sainteté; et comme l'obligation principale que notre Compagnie

[254] Letter addressed by Messieurs the Associates of the Company of New France to the Very Reverend Father General of the Society of Jesus at Rome.

(Copied from the autograph preserved in MSS. Soc. Jesu.)

PARIS, June, 1651.

MY VERY REVEREND FATHER,

As God has chosen to make use of us for the establishment of the Company of New France, called Canada, whose only object has been the glory of God through the conversion of the nations of that country,—to which we have contributed our efforts and more than twelve hundred thousand livres of our money during the twenty-two or twenty-three years that have elapsed since that establishment began, and that, although the Fathers of your Society have devoted not only their persons but their lives, which they have freely sacrificed for that holy work; and as, at present, that colony is being formed and is becoming numerous: we have considered that it is necessary for the consolation of the French inhabitants and of the converted Savages to have a Bishop there, and we have [255] very earnestly begged the Queen to grant us that favor. This she has done, and has even promised to write to his Holiness. And, as our Company and those nations are indebted chiefly to your Fathers, we

et ces peuples ont à vos Pères, nous avons cru qu'il était à propos d'en avoir un d'entre eux pour être Evêque de ce pays. Ce qu'ayant été proposé au conseil des choses ecclésiastiques établi par Sa Majesté très-chrétienne, en présence du P. Paulin, confesseur du Roi, qui a sa place au conseil, il en a été nommé trois, qui sont les Pères Lallemant, Ragueneau et le Jeune, et renvoyé aux Pères de votre Compagnie, pour le choix de l'un des trois, dont sans doute l'on vous écrira, bien que notre dite Compagnie n'aie nommé à Sa Majesté que le P. Charles Lallemant supérieur de la maison de Paris, lequel ayant été l'un des premiers qui s'est exposé dans les périls ordinaires pour la conversion des Sauvages, jusques à trois naufrages qu'il a soufferts en ces voyages, pour lequel M. de Lauzon, gouverneur du pays, et notre Compagnie, avons très-grande inclination, ce qui fait que nous supplions instamment V. P. nous faire la grâce d'agréer le choix de sa personne, dont la naissance, son emploi dans les charges et son mérite le rendent recommandable. V. P. nous pourroit objecter, celui qu'il a présentement de supérieur en la dite maison de [256] Paris; mais quand elle considérera qu'il faut du temps pour achever cette œuvre, avant qu'elle soit parfaitement établie, et que par ce moyen, il pourroit encore accomplir celui de sa supériorité; cela réussissant selon nos souhaits, le pays et notre Compagnie vous aurions très-grande obligation de tout le bien qu'il y pourra faire en cette dignité, priant la divine bonté de répandre ses bénédictions abondantes

thought that it would be advisable to have one of them as the Bishop of that country. This matter having been submitted to the council on ecclesiastical affairs, established by His most Christian Majesty,—in the presence of Father Paulin, the King's confessor, who has a seat in the council,—three names were proposed, those of Fathers Lallemant, Ragueneau, and le Jeune, and were referred to the Fathers of your Society, that they might select one of the three. A letter will, no doubt, be written to you about this, although our Company mentioned to His Majesty only the name of Father Charles Lallemant, the superior of the house in Paris,—who was one of the first to expose himself to the usual perils for the conversion of the Savages, even to three shipwrecks which he suffered on those voyages,—for whom Monsieur de Lauzon, the governor of the country, and our Company have very great esteem. Wherefore we earnestly beg Your Paternity to do us the favor of accepting the choice of his person; for his birth, his employment in responsible positions, and his merits, render him worthy to be thus recommended. Your Paternity may object that he at present occupies the office of superior in the said house in [256] Paris; but—when you consider that it takes time to complete that work before it can be perfectly established, and that thereby he may finish his term as superior—if this should succeed in accordance with our wishes, the country and our Company will be under very great obligations to you for all the good that he may do while in that high office; and we beg the divine goodness to shower its

sur l'heureuse conduite de V. P., à laquelle nous sommes,

Mon Très-Révérend Père,

Vos très-humbles et très-obéissants serviteurs,

Les Directeurs de la Compagnie de la Nouvelle-France,

DE LA FERTÉ, abbé de la Magdelaine, MARGONNE, ROBINEAU, FLEURIAU, DESPORTES, J. BERUYER.

CHEFFAULT, secrétaire de ladite Compagnie.

De Paris, au mois de Juin 1651.

abundant blessings on the happy guidance of Your Paternity, of whom we are,

My Very Reverend Father,

Your very humble and very obedient servants,

The Directors of the Company of New France,—

DE LA FERTÉ, abbé of the Magdelaine,
MARGONNE, ROBINEAU, FLEURIAU,
DESPORTES, J. BERUYER.
CHEFFAULT, secretary of the said Company.[2]

From Paris, in the month of June, 1651.

Epistola Patris Gabrielis Druillettes ad Joannem Winthrop, Scutarium.

[5] *Ad Dominū Illuſtriſſimum Dominum Joannem Wintrop Scutarium In Pequott River*

EXIMIE VIR, ET MIHI ADMODUM OBSERUANDE

Quoniam per altas iam hyemis niues mihi non licuit, tuo frui conſpectu, et coram tibi pluribus exponere, quantum ſperet a tuâ ſingulari benignitate, Illuſtriſſimus qui me ſuū Legatum conſtituit ad omnes nouæ vestræ [6] Angliæ magiſtratus, Gubernator nouæ Franciæ Cañadēſis, verſus Kebecum; Nunc per litteras me tibi ſiſto, ut te obſecrem et obteſter per Genium illum ſūmæ erga omnes, ſed præſertim erga nouam noſtram Franciam humanitatis, quem fæliciſſimæ ſimul et apud omnes ſuauiſſimæ memoriæ Dominus Wintrop, in te, tanquam in ſuo ex aſſe hærede, ſuperſtitem reliquit, ne recuſes Patrocinium tuū cauſæ quæ me in has oras adduxit — Ea nempe eſt quam Parens tuus ſuauiſſimæ memoriæ per litteras, quas dedit, nomine Reip. veſtræ, ad D^num^ noſtrū Gubernatorem in novâ Franciâ Kebecenſi, inchoauit ab anno 1647°; et quam iamdiu perfeciſſet, niſi mors eum intercepiſſet, vt a multis viris grauibus accepi; eo ſcilicet, [7] opinor, conſilio, a Deo opt. max. factum eſt, vt tibi deberemus fælicem exitum, eius cauſæ,

Letter of Father Gabriel Druillettes to John Winthrop, Esquire.

[5] *To the Most Illustrious Seigneur John Wintrop, Esquire. At Pequott River.*

DISTINGUISHED AND MOST HONORABLE SIR,

As in consequence of the deep snows of winter I was debarred from the pleasure of seeing you, and from communicating to you orally and at length the great hopes reposed in your singular kindness by the Most Illustrious Governor of new France in Canada, at Kebec,—who appointed me his Envoy to all [6] the magistrates of your new England,—I now approach you by letter in order to beseech and implore you—by that Spirit of exceeding benevolence toward all, but especially toward our new France, which Sieur Wintrop, whose memory is both happy and grateful to all, bequeathed to you, the heir to all that he possessed—not to refuse your Protection to the cause that has brought me to these shores. That cause is the same as that which your Father of most grateful memory—by the letters which he sent, in the name of your Commonwealth, to Monsieur our Governor in new France, at Kebec—took up as far back as the year 1647, and which he would long since have brought to a happy conclusion had not death prevented him, as I have learned from many responsible persons.[3] This, [7] I believe, was wrought by God most good and great, with the design of making us indebted to you for the happy

cuius initium et primordia tuo nobis maximé obſervando Parenti debebamus: Totam autem huiuſmodi cauſam fuſiùs poſtquam explicui coram Boſtonienſi et Pleymꝏthenſi Gubernatore, votis omnibus expetebam meum iter proſequi verſus eam quam nūc incolis regionem, nec tàm niues importunæ me prohibuerūt, quàm auctoritas plurium virorū graviū, diſſuadentium, quibus obſeruantiam debeo, me revocarūt Pleymꝏtho Boſtonem tantum mihi ſpei affulgebat ex tuâ erga Peregrinos quantūlibet Barbaros humanitate, vt mihi iam ab annis nouem inter Barbaros docendos in ſyluis procul ab Europæorum conſpectu, [8] verſanti, nihil a meâ barbarie metuendum videretur apud te,—imò nihil non ſperandum mihi videbam a tuâ omnibus notâ benignitate et ſingulari Pietatis ac Religionis affectu erga Saluagios Catechumenos Fidei et Profeſſionis chriſtianæ; quippe qui ſint præ cæteris omnibus mortalibus Ovis illa Centeſima Errans et derelicta in Deſerto, quam vnam relictis nonaginta novem, quærit ſollicité, vt inuentam gaudens in humeros imponat Dominus Jeſus Chriſtus. Lucæ 15°. Sūmo nimirum zelo qui flagrat erga eumdem Dominū Jeſū chriſtum, eū quoq3 tenerrimo cordis affectu complecti neceſſe eſt illam ovem centeſimam, in quâ vnâ videtur ſuas omnes delicias collocaſſe Paſtor optimus D^nus^ Jeſus: hic autem tuus tenerrimus [9] cordis affectus erga tuas, quia Chriſti Domini, delicias, Barbaros, ſcilicet, Catechumenos, me facilè adducit vt credam, meum hoc per litteras quantuluncūq3 grati animi et meæ in te

issue of that cause, the beginning and origin whereof we owed to your most honorable Father. After having orally explained the whole matter to the Governors of Boston and Pleymouth, I desired with all my heart to travel to the country wherein you now reside; and it was not so much the troublesome snows that prevented me, as the authority of several persons of importance,—to whom I owe deference, and who dissuaded me therefrom,—which recalled me from Pleymouth to Boston. So great was the hope held forth to me by your kindness toward Strangers, however Barbarian they may be, that to me—who have lived for the past nine years among Barbarians, whom it has been my duty to instruct in their forests, far from the sight of Europeans—[8] it seemed that you would have nothing to dread from my barbarism. Nay, more, I saw nothing that I might not hope for from your well-known kindness and your unusually Compassionate and Conscientious feelings toward the Savages who are Catechumens of the Christian Faith and Profession. These are, in truth, beyond all other mortals, that Hundredth Sheep Straying and forsaken in the Desert, which alone the Lord Jesus Christ,—Luke, 15th,—after having left the ninety and nine others, anxiously seeks and, having found it, joyfully places on his shoulders. That is to say, he who burns with the most ardent zeal toward the same Lord Jesus Christ must likewise embrace, with the most tender affection of his heart, that hundredth sheep in which alone that best of Shepherds, the Lord Jesus, seems to place his whole delight. Now this most tender [9] affection of your heart toward your delight, because it is that of Christ our Lord,—I mean toward the Barbarian Catechumens,—easily leads me to believe that the testimony shown by this

fiduciæ teſtimonium, tuis oculis non ingratū fore; quare patere, me tuum in quo ſpem pæne omnem, poſt Deum, poſitā eſſe cenſeo, Patrociniū implorare per litteras, in cauſâ Domini Jeſu Chriſti, ſeu in defenſione Chriſtianorū contra Moaghs, qui non tantùm Chriſtianos Cannadenſes verſus Kebecū iamdiu perſequitur et crudeliſſimé lento igne torquet in odium Fidei Chriſtianæ, ſed etiam meos Catechumenos akenebekenſes, qui ripas Fluvii Kenebec incolunt, ſūmâ vult internecione [10] delere, quia Chriſtianis Cannadenſibus confœderati ſunt multis abhinc annis. Eâ ſcilicet potiſſimū de cauſâ noſter Illuſtriſſimus Gubernator Kebecenſis ampliſſimū Cōmerciū et ingentem pro ſumptibus belli gratificationem me vobis offerre juſſit nomine ſuo, vt a novâ Angliâ aliquot Auxiliares copias impetret ad defenſionem, (quam iamdiu ſuſcepit contra Moaghs) Chriſtianorū, Cannadenſiū, et quam unâ ſimul ac eâdem operâ, in gratiam Akenebekenſium Catechumenorū, confœderatorū, qui ſunt Populares Novæ Angliæ, et peculiares Coloniæ Pleymȣthenſis clientes, vult promouere pro ſuo erga Saluagios Chriſtianos affectu.

Quare ſperat vt quemadmodū Colonia veſtra Kenetigȣcenſis in [11] gratiam ſuorum clientum qui ſunt in Fluuio Pecot, ſcilicet Mohighenſiū, bello compeſcuit naraganſium ferociam, ſic pari iure, Colonia Pleymȣthenſis bellū ſuſcipiat ex conſenſu Curiæ quam vocant Cōmiſſionariorū, contra Moaghs hoſtem crudeliſſimū clientū ſuorū Akenebekēſiū, ſimul et ipſis confœde-

letter of my gratitude and of my confidence in you, however small it may be, will not be displeasing in your sight. Wherefore suffer that I implore by letter your Protection — in which, after God, I consider that nearly all my hopes rest — in favor of the cause of the Lord Jesus Christ, — in other words, of the defense of the Christians against the Moaghs.[4] These not only have long harassed the Christian Cannadians near Kebec, and most cruelly torture them by slow fire, out of hatred of the Christian Faith, but they even intend by a general massacre to destroy my akenebek Catechumens dwelling on the banks of the Kenebec River, [10] because they have been for many years allied to the Cannadian Christians. It is chiefly for this reason that our Most Illustrious Governor of Kebec commanded me to offer you in his name the most ample Commercial advantages, and considerable compensation for the expenses of the war, in order to obtain from new England some Auxiliary troops for the defense of the Christian Cannadians (which he has already begun against the Moaghs), and which through his affection for the Christian Savages he wishes to promote, at the same time and by the same undertaking, in favor of the Akenebek Catechumens, their allies, who are Inhabitants of New England and the special clients of Pleymouth Colony.

He therefore hopes that, in the same manner as your Colony of Kenetigouk [11] subdued the ferocity of the naraganses, in favor of its dependents who live on the Pecot River, — that is to say, the Mohighens,[5] — so likewise the Colony of Pleymouth will undertake to wage war, with the consent of the Assembly called that of the Commissioners, against the Moaghs, — the most cruel enemies of their

ratorū, Cannadenſiū ſcilicet, Chriſtianorum, Kebecū verſus.

Hanc meam duplicem Legationem nomine ſcilicet Domini Gubernatoris in Nova Frāciâ Kebecenſi et ſeorſim nomine Saluagiorum tum Chriſtianorū tum Catechumenorū Akenebekenſiū, in compendium redactam, ex meâ barbarâ Latinitate in Linguam Anglicanam tranſlatam, his meis [12] literis adiunget, opinor, vir mihi amiciſſimus, cui eâ mente vnū ad te mittendū exemplar reliqui. Eam ob cauſam plura non addo, ſed tuam obteſtor benignitatem erga Barbaros et tuam erga Pauperes Domini Jeſu Pietatem inſignem, vt in veſtrâ Curiâ Generali quæ ſolet haberi, vt audio, menſe Junio, in Hartford totā rem exponere fuſiùs ac promouere ne dedigneris, apud veſtros Magiſtratus, ac demùm fælicem totius rei exitū cōmendare velis, duobus veſtræ Coloniæ, quos vocāt, cōmiſſionarijs, dûm ibunt ad eum in quo habebitur Curia Cōmiſſionariorū, locum; interim vbicunq terrarum me detineat Dominus Jeſus qui me vocauit ad vitam et mortem [13] inter barbaros docendos agendam, tuæ vniuerſæ Familiæ vivam et moriar, ac potiſſimum,

Vir Eximie

Tibi addictiſſimus in Domino
Jeſu, pro quo, quia pro fratribus
ejus Barbaris Chriſtianis,
Legatione fungor.

GABRIEL DRUILLETTES, S.J.
Preſbyter Docens in Kenebek.

Akenebek dependents, as well as of their allies, namely, the Cannadian Christians near Kebec.

This twofold Commission of mine,—to wit, in the name of Monsieur the Governor of New France, at Kebec; and separately in the name of the Savages, both the Christians and the Akenebek Catechumens,—after having been summarized, and translated into the English Tongue from my barbarous Latinity, [12] will be joined to my present letter, I think, by a man who is an excellent friend of mine, and to whom, with that object, I gave a copy to be sent to you. For this reason, I add nothing further; but I implore you to display your kindness toward the Barbarians, and your signal Compassion toward the Poor of the Lord Jesus; not to disdain, in your General Assembly,—which, I hear, is usually held in the month of June in Hartford,—to expose the whole matter at length; to urge it upon your Magistrates; and, finally, to recommend a favorable settlement of the whole affair to the two personages who are called the commissioners of your Colony, when they go to the place where the Assembly of the Commissioners is to be held. Meanwhile,—wheresoever on earth I may be detained by the Lord Jesus, who has called me to devote my life and death [13] to labors among the barbarians, who need instruction,—I shall live and die the most devoted servant, in the Lord Jesus, of your entire Family, and, above all,

Distinguished Sir,

Of yourself,—in the Lord Jesus,
for whom, because it is for his brethren,
the Christian Barbarians,
I execute this Commission.

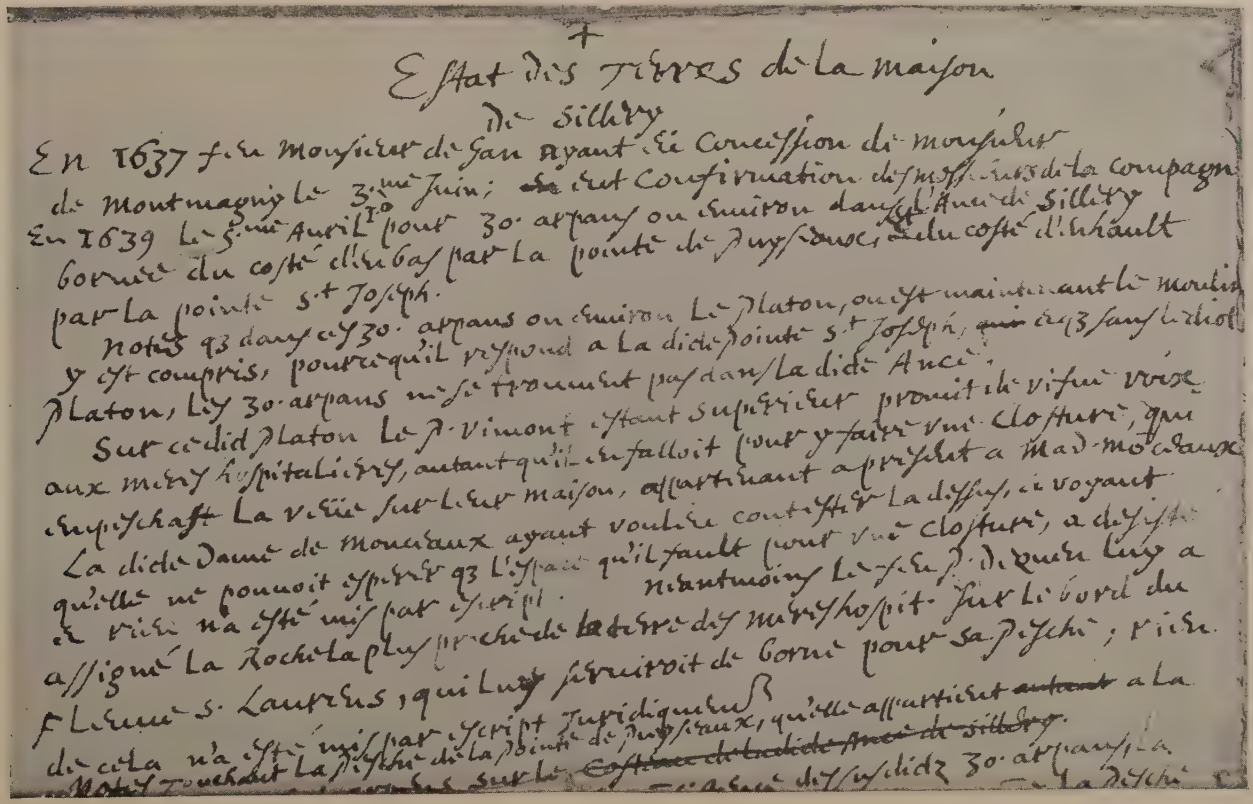
GABRIEL DRUILLETTES, S.J.
Priest and Instructor at Kenebek.

[1] Narré du Voyage faict pour la Miſſion des Abnaquiois et des connaiſſances tiréz de la Nouvelle Angleterre et des diſpoſitions des Magiſtrats de cette Republique pour le ſecours contre les Iroquois. Le tout par moi GABRIEL DREUILLETTE de la Compagnie de JÉSUS.

IE partys de Quebec pour cette Miſſion le premier de Septembre par ordre de mon Superieur et avecq ung paſſeport [2] et congé de Monſieur d'Aillebouſts, lieutenant général du Roy et gouverneur dans tout le fleuve Sainct Laurent accompagné de Noel Negabamat Cap^ne de Scillery charge auſſi de lettres de creance pour parler de la part du dict Sieur aux gouverneurs et magiſtrats du dict pays.

J'arrivay à Narantſouat quy eſt la plus haulte habitation des Sauuages Abnaquiois ſur la rivière de Kenebec a quinze ou ſeize lieues de la plus haulte habitation des Anglois ſur cette riviere laquelle eſt diſtante de l'embouchure de ſeize lieues.

J'arrivay la veille Sainct Michel a ceſte habitaõn d'Anglois la plus haulte laquelle tant des Anglois et Sauuages eſt appelée Couſſinoc et le jour ſuivant feſt de celuy que [3] nous avons pris pour patron et conducteur de notre voyage le dit Noel et moy parlaſmes au Commis de la d^te habitation accompagnéz des



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Estat des Terres de la maison
de Sillery

En 1637 feu Monsieur de Gan ayant eu Concession de monsieur
de Montmagny le 3.me Juin; ~~en~~ eut Confirmation des messieurs de la Compagnie
En 1639 le 5.me Avril 10 pour 30. arpans ou environ dans l'Ance de Sillery
bornée du costé d'en bas par la pointe de Puyseaux, et du costé d'enhault
par la pointe s.t Joseph.
Notés qz dans ces 30. arpans ou environ le Platon, ou est maintenant le moulin
y est compris, pource qu'il respond a la dicte pointe s.t Joseph, ~~qui~~ ce qz sans le dict
Platon, les 30. arpans ne se trouvent pas dans la dicte Ance.
Sur ce dict Platon le P. Vimont estant superieur promit de vifue voix
aux meres hospitalieres, autant qu'il en falloit pour y faire vne closture, qui
empeschast la veüe sur leur maison, appartenant a present a Mad. Monceaux
La dicte Dame de Monceaux ayant voulu contester la dessus, et voyant
qu'elle ne pouvoit esperer qz l'espace qu'il fault pour vne closture, a desisté
et rien n'a esté mis par escript. Neantmoins le feu P. de Quen luy a
assigné la Roche la plus proche de la terre des meres hospit. sur le bord du
fleuve s. Laurens, qui luy serviroit de borne pour sa pesche; rien
de cela n'a esté mis par escript Juridiquement
Notés touchant la pesche de la pointe de Puyseaux, qu'elle appartient ~~autant~~ a la
~~Costeau de la dicte Ance de Sillery~~
[illegible] sur le [illegible] des susdictz 30. arpans, la
[illegible] la pesche

FACSIMILE OF HANDWRITING OF GABRIEL DRUILLETTES, S.J.

[1] Narrative of the Journey made in behalf of the Mission of the Abnaquiois, and of information obtained in New England, and of the disposition of the Magistrates of that Commonwealth in regard to aid against the Iroquois. The whole by me, GABRIEL DREUILLETTE of the Society of JESUS.

I LEFT Quebec for this Mission on the first day of September, by order of my Superior,—and with a passport [2] and leave of absence from Monsieur d'Aillebousts, lieutenant-general of the King, and governor on all the river Saint Lawrence,—accompanied by Noel Negabamat, Captain of Scillery; also charged with credentials enabling me to speak on behalf of the said Sieur to the governors and magistrates of that country.

I arrived at Narantsouat, which is the settlement of the Abnaquiois Savages farthest up the river of Kenebec,—fifteen or sixteen leagues from the highest settlement of the English on that river, which is sixteen leagues distant from its mouth.[6]

I arrived on Michaelmas eve at this highest settlement of the English—which, alike by the English and Savages, is called Coussinoc; and on the following day, the festival of him whom [3] we took for patron and guide on our journey, Noel and I conversed with the Agent of that settlement, accompanied

Abnaquiois auxquels nous avions parlé en paſſant, Noel luy parlant avec ſon preſents dun paſquets de Caſtorts luy dict Monſieur le Gouverneur du fleuve Sainct Laurent par le pere quy eſt icy a ceux de votre nation et moy comme allié je joinct ma parolle a la ſienne non point pour te parler a toy ſeul mais bien pour te dire que tu embarques ma parole ceſt a dire mon preſent pour le porter au gouverneur de Plimout. Le dict Commis leur temoigna qu'il feroit aupres du dict gouverneur et des d^ts^ magiſtrats tout ce qu'on pourroit attendre dun bon amy ſur quoy Noel et les Abnaquiois [4] demanderent que jallaſſe avecq luy pour preſenter moy-meſme les lettres du dict Sieur gouverneur et expliquer ſes intentions ſuivant la lettre de créance qu'il en avoit et porter la parolle des Chreſtiens de Scillery et des Katecumeſnes de la rivière de Kenebec. Le Commis nomme Jehan Winſlau bourgeois marchant de la colonie de Plimouth quy eſt ung naturel aſſez bon comme nous dirons cy apres repondit Jaime et reſpecte le patriarche cest de ce nom quils ſe ſervent ſur ceſte riviere et ſur toute la coſte de l'Accadie en mon endroit. Je le logerai chez moi et le traitterai comme mon propre frère car je connois aſſez le bien quil faict parmy vous et la vie quil y mene ce quil dict parcequil a un zelle [5] particulier pour la Converſion des Sauvages auſſi bien que ſon frere Edouard Winſlow agent pour la d^te^ Nouvelle Angleterre vers le parlement de l'ancienne Angleterre, lequel taſche de moienner une confrairée pour eſlever et inſtruire les Sauvage[s] comme il ſe pratique aux pauvres de la charite de Lon[dres.] Les aũe particularites ſont dans les lettres que j'eſcriuis tant au dict Sieur gouverneur a Que-

by the Abnaquiois, to whom we had spoken on the way. Noel, speaking with his present of a bundle of Beaver skins, said to him: "Monsieur the Governor of the river Saint Lawrence, through the father who is here, speaks to those of your nation; and I, as an ally, join my word to his, not to speak to thee alone, but rather to tell thee to embark my word,"—that is to say, "my present,"—"in order to convey it to the governor of Plimout." The Agent informed them that he would do with reference to the governor and the magistrates all that could be expected from a good friend; whereupon Noel and the Abnaquiois [4] requested that I go with him, in order to present in person the Sieur governor's letters,—to explain his intentions, according to the letter of credentials that he had; and to convey the message of the Christians of Scillery, and of the Catechumens of the Kenebec river. The Agent, named John Winslau,[7] a merchant and a citizen of the Plimouth colony, who has a very kindly disposition, as we shall relate hereinafter, answered: "I love and respect the patriarch," this is the name they use on this river, and on all the coast of Acadia, in speaking of me; "I will lodge him at my house, and will treat him as my own brother; for I know very well the good that he does among you, and the life which he there leads." This he said because he has a special zeal [5] for the Conversion of the Savages, as also has his brother Edward Winslow,—agent for this New England before the parliament of old England,—who is trying to institute a brotherhood to train and instruct the Savages, just as is practiced with the poor by the charity of London. Other details are in the letters which I wrote both to

becq qua mon Superieur le quinzieme de novembre.

Je partys de Couſſinoc par terre avecq le dict commis dautant que la fregatte quy nous devoit mener aiant eu quelque ſubject de retarder pour attendre les Sauvage[s] et non eſtre ſurpriſes des glaces, ceſt pourquoy il nous fallut aller à dix lieues pour nous embarquer par [6] mer a Maremiten que les Sauvages appellent Natſouac. Ce chemin fut penible particulierem^t a ce Commis quy eſt deſja ſur laage et quy me temoigna quil ne lauroit jamais entrep[r]is ſauve quil avoit donne ſa parolle a Noel.

Le vingt cinquieſme nous fiſmes voile et en chemin faiſant nous trouvaſmes a Temeriſcau des peſcheurs Anglois dou quelcqungs firent pl[a]inte au dict Commis de ce quil meſnoit ung François le long de ceſte coſte quy eſtoit un eſpion pour ſervir aux françois quy devoit ravager leurs habitations.

Les vents contraires furent cauſe que nous narivaſmes at Kepane qui fait la Cap de la grande baye de Boſton que le cinq^me de décembre lequel fut auſſi cauſe quil nous fallut aller par terre en partie et [7] partie par baſteau pour paſſer le trajet de la grande baye a Charleſton ou nous traverſaſmes la rivière quy le ſepare davec Boſton ou nous arrivaſmes le huictieſme. Les prin^aux de Charleſton ſcachant que je venois de la part du dict Sieur gouverneur prirent le devant pour donner advis au Major General Gebin affin de ſe trouver a mon entree en ſon logis.

Son commis Jehan Winſlow que jappelle au doreſnavant mon pereira a cauſe de l'affection quil ma toujours temoigné ayant faict ſon raport au dict Sieur Gebin du ſubject de mon voyage il me recuſt comme vray ambaſſadeur de la part du dict Sieur gouverneur

the Sieur governor at Quebecq, and to my Superior, on the fifteenth of November.[8]

I left Coussinoc by land, with that agent, since the frigate which was to convey us had had some occasion to delay, in order to await the Savages, and not be surprised by the ice; we were therefore obliged to go ten leagues, to embark by [6] sea at Maremiten, which the Savages call Natsouac. That road was difficult, especially to the Agent, who is already growing old, and who assured me that he would never have undertaken it if he had not given his word to Noel.

On the twenty-fifth, we set sail; and on the way we found at Temeriscau some English fishermen, some of whom complained to the Agent because he was conducting a Frenchman along that coast, who was a spy to serve the french, who were likely to ravage their settlements.

Contrary winds prevented us from reaching Kepane, which forms the Cape of the great bay of Boston,[9] until the fifth of December; for the same reason, we were compelled to go partly by land and [7] partly by boat, in order to cross over the great bay to Charleston; we there crossed the river which separates it from Boston, where we arrived on the eighth. The principal men of Charleston, knowing that I came on behalf of the Sieur governor, went ahead to give notice to Major-General Gebin, so that he might be present at my entrance into his abode.[10]

His agent, John Winslow,—whom I shall henceforth call my pereira, on account of the friendliness which he ever showed me,[11]—having made his report to Sieur Gebin regarding the occasion of my journey, he received me as a veritable ambassador on the part

et me donna un clef dun departement en ſa maiſon ou je pouvais avec toute liberte faire ma priere et les [8] exercices de ma religion et me pria de ne point prendre d'autre logis pendant que je ſejournerois a Boſton.

Lendemain huictieme le dict Sieur Gebin accompagné de [*blank space*] me mena a [*blank space*] de boſton a ung village nomme Rogsbray ou etoit pour lors le Sieur Dudley Gouverneur de Boſton auquel je preſentai ma lettre de creance de la part du dict Sieur gouverneur laquelle ayant ouvert il commande a un interprette de la tranſlater de françois en anglois.

Luy dict quil venoit pour parler de la part de Nouel et des Chreſtiens de Scillery comme auſſi des Catacumeſnes des Abnaquiois, leſquels mavoient faict leur ambaſſadeur aupres de luy et me donna jour pour mouir au mardy ſuivant [9] treiz^me^ de decembre donnant ordre que les magiſtrats fuſſent adverty pour ſe rendre a Boſton ce jour la.

Le treizieme le dict Sieur Gouverneur de Boſton et les Magiſtrats minvitèrent a diner et a liſſue me donnerent audience outre les Magiſtrats et le Secretaire il ſe trouva homme deputé du peuple quils appellent repreſentatif.

Je fiſe inſtance particulier de la part des Abnaquiois quy ont eſte tue par l'Irocquois quy eſt dans la lettre eſcrite au pere Lejeune en larticle huictieme — apres quoy il me fuſt dit de me retirer et puis invité au ſouper apres lequel ils me donnerent la reſponſe quy eſt dans lautre lettre en larticle cy devant dict.

A loccaſion de la qualite que je prix dambaſſadeur de mes Catacumenes [10] du Kenebec ils me dirent

of the Sieur governor. He also gave me a key to an apartment in his house, where I could with complete liberty offer my prayer, and perform [8] my religious exercises; and begged me to take no other lodgings while I should sojourn at Boston.

The next day, the eighth, Sieur Gebin, accompanied by [*blank space*], conducted me [*blank space*] from boston to a village named Rogsbray, where at that time was Sieur Dudley, Governor of Boston,[12] to whom I presented my credentials on the part of the Sieur governor,—which, having opened, he commanded an interpreter to translate from french into english.

He was told that this man came to speak on behalf of Nouel and the Christians of Scillery, as also of the Abnaquiois Catechumens, who had made me their ambassador to him. He then appointed a day to hear me,—on the following Tuesday, [9] the thirteenth of December,—giving orders that the magistrates should be notified to betake themselves to Boston on that day.

On the thirteenth, the Sieur Governor of Boston and the Magistrates invited me to dine, and, at the close, gave me audience. Besides the Magistrates and the Secretary, there was present a man deputed by the people, whom they call a "representative."

I made a special entreaty on behalf of the Abnaquiois who had been killed by the Irocquois,—this is in the letter written to father Lejeune, in the eighth clause,—after which I was told to withdraw. Later, I was invited to supper, after which they gave me the answer which is in the other letter, in the clause before mentioned.

In regard to the character which I assumed of ambassador for my Catechumens [10] of the Kenebec,

que Boſton ny prenoit point dintereſt et quil falloit madreſſer a Plimouth.

Je partys de boſton le vingt-unieme du dict moi de decembre pour plimouth ou jarrivai le lendemain avec mon dict [*blank space*] lequel me logea chez un des cinq fermiers de Kouſſinoc nommé padis. Le gouverneur du lieu nomme Jehan Brentford me recuſt avec courtoiſie et mindica audience au lendemain et minvita a un feſtin de poiſſon quil fit a mon occaſion ſcachant que ceſtoit le vendredy. Je trouvais aſſez de faveur en cette habitation car les fermiers et entre aultres le capitaine Thomas Willets parlerent au gouverneur pour le bien de ma negociation et enſuite nous euſmes les pourparlers [11] quy ſont contenues dans la lettre dans larticle [*blank space*]

Le 24. Je partys le vingt quatre et revins par t^re^ a boſton en compagnie du fils et du nepveu du mon dict [*blank space*] leſquels payerent pour moy en chemin faiſant. J'arrivay a Roſqbray ou le miniſtre nomme Maiſtre heliot qui enſeignoit quelcq̃. ſauvages me recuſt chez lui a cauſe que la nuict me ſurprenoit et me traita avec reſpect et affection me pria de paſſer liver avec luy.

Le lendemain vingt neufvieſme jarivay a boſton et me rendiſt chez le Sieur maj^r^ gñal guebin.

Le trentieſme du dict mois je parlay au Sr Ebens lun des magiſtrats quy me temoigna eſtre fort aiſe que le gouverneur de Plimout voulut pourſuivre le ſecours contre [12] les Irocquois diſant quil eſtoit fort raiſonnable de ſecourir ſes freres Chreſtiens quoique dautre religion et particulierement contre un payen perſecuteur des Chreſtiens. Il me preſenta la reſponſe du Sieur gouverneur de boſton et des

they told me that Boston took no interest therein, and that I must address myself to Plimouth.[13]

I left boston on the twenty-first of that month, December, for plimouth, where I arrived on the morrow, with my [*blank space*] who lodged me with one of the five farmers of Koussinoc, named padis. The governor of the place, named John Brentford, received me with courtesy, and appointed me an audience for the next day; and he invited me to a dinner of fish, which he prepared on my account, knowing that it was Friday. I found considerable favor in this settlement, for the farmers — and among others the captain, Thomas Willets[14] — spoke to the governor in advocacy of my negotiation; and afterward we had discussions, [11] which are contained in the letter, in the [*blank space*] clause.

24th. I left on the twenty-fourth, and returned to boston by land, in company with the son and the nephew of my [*blank space*], who paid for me during the journey. I arrived at Rosqbray, where the minister, named Master heliot,[15] who was teaching some savages, received me at his house, because night was overtaking me; he treated me with respect and kindness, and begged me to spend the winter with him.

The next day, the twenty-ninth, I arrived at boston, and proceeded to the Sieur major-general guebin's.

On the thirtieth of the said month, I spoke to Sieur Ebens, one of the magistrates,[16] who assured me that he was very glad that the governor of Plimout was willing to grant aid against [12] the Irocquois. He said that it was very reasonable to succor one's Christian brethren, even if of another religion, — and especially against a pagan persecutor of the Chris-

magiſtrats et [*sc.* à] celles de monſieur le gouverneur.

Le dernier du dict mois je retournay a Roſquebray pour prendre conge du dict Sieur Dudley Gouverneur quon inſera dans la lettre daſſeurance pour le paſſage des françois qui voudroient aller par boſton contre les Irocquois et me ſerant la main il me dit Aſſeurez Monſieur votre gouverneur que nous voulons eſtre ſes bons amis et ſerviteurs quelque guerre quil y aye entre les couronnes. Je ſuis fort aiſe que le gouverneur de [13] plimout veulent pourſuivre le ſecours que vous ſouhaittez contre les Irocquois: je luy aideray de tout mon pouvoir.

Le premier de janvier jeſcrivis un franc au pere Le Jeune par un navire anglois quy partaſt le huictieſme jour du meſme mois tout leſtat des affaires de monſieur Guebins eſcriviſt a Monſieur de Latour et addreſſa le tout a [*blank space*] au Sieur Roſee je priois le pere Lejeune d'envoyer reſponſe tant a boſton qua Monſieur noſtre gouverneur par les peſcheurs de gaſpey dont la teneur eſt dans la lettre dans larticle [*blank space*]

Jeſcrivis auſſy au Sieur Edouard Winſlow a la ſollicitation de M. ſon frere le priant deſcrire en faveur de notre affaire aux Magiſtrats de la Nouvelle Angleterre.

[14] Quelcque temps apres jeſcrivis au Sieur Wintrop fils du feu Sieur Wintrop cy devant gouverneur de boſton lequel eſt un des principaux Magiſtrats de la colonie de Kenetigout fort bon amy a ce quon dict de Francois et Sauvages.

Le troiſieſme du dict mois je parlay avec Sieur gebin quil me dict quil feroit ce quil pouvoit pour le ſecours contre les Irocquois mais quil croioit que le

tians. He presented to me the answer of the Sieur governor of boston and of the magistrates, to those of monsieur the governor.

On the last of the said month, I returned to Rosquebray to ask permission from Sieur Dudley, the Governor, that safe-conduct might be inserted in the letter for the passage of the french who might wish to go through boston against the Irocquois; and, grasping my hand, he said to me: "Assure Monsieur your governor that we wish to be his good friends and servants, whatever war there may be between the crowns. I am very glad that the governor of [13] plimout is willing to further the assistance that you desire against the Irocquois: I will aid him with all my power."

On the first of January, I wrote a franked letter to father Le Jeune,—by an english ship which was to sail on the eighth day of the same month,—concerning the whole state of affairs; monsieur Guebins wrote to Monsieur de Latour, and addressed the whole to [*blank space*] to Sieur Rosee.[17] I begged father Lejeune to send an answer, both to boston and to Monsieur our governor, by the fishermen of gaspey,—the tenor of which is in the letter, in the [*blank space*] article.

I wrote also to Sieur Edward Winslow, at the request of Monsieur his brother, begging him to write in favor of our business to the Magistrates of New England.

[14] Some time after, I wrote to Sieur Wintrop,—son of the late Sieur Wintrop, the former governor of boston,—who is one of the principal Magistrates of the colony of Kenetigout, a very good friend, as is said, of the French and Savages.[18]

peuple de Boſton ne ſy portoit pas que neantmoins quil croioit quil y auroit moyen dhumilier l Irocquois peut etre quil jette ſon deſſein ſur une nouvelle deſcouverte quil a commencé vers la nouvelle Suede.

Le cinquieſme le dict Sieur Guebin me conduiſit juſque au port et me recommanda fort particulierement a Thomas Yau [15] maiſtre dun barcq qui partoit pour Kenebec.

Le neufvieſme du dict mois le mauvais temps nous arreſta a Morbletz ou il y a quantite de perſonnes le miniſtre nomme Guillaume Walter me recuſt avecq grande affection en ſa compagnie je me rendis a Salem pour parler au Sieur Indicott quy parle et entend bien le françois et bon amy de la nation et paſſioné que ſes enfans continuent dans ceſte affection voiant que je navois point dargent il me deffraya et traita a la table des Magiſtrats quy pendant huict jours donnoient audience a tout le monde. Je luy laiſſay en forme de lettre une procuration quil me demenda pour agir efficacement pendant la Cour general de boſton quy ſe devoit tenir le [16] treizieſme de may. Il maſſeura quil feroit ſon poſſible pour y faire conſentir la colonie de Boſton qui ſervoit de reigle aux autres me diſant que le gouverneur de Plimout avoit un juſte ſubject de pourſuivre dobtenir cela des colonies. A mon depart il me dict quil avoit fort bien lu ce que javois laiſſe par eſcript de la part de Monſieur noſtre gouverneur et de mes Catecumeſnes et quil le poſſedait parfaitement, quil deſpecheroit ung homme pour me porter lettre a Kennebec, quil me diroit ce quil auroit faict en ceſte affaire et obtenu des Magiſtrats le pluſtoſt quil pouvoit.

Le vingtquatrieſme de janvier jarrive a Peſkatigȣet

On the third of the same month, I spoke to Sieur gebin, who told me that he would do what he could in favor of aid against the Irocquois, but that he believed that the people of Boston would not take any part therein; that, nevertheless, he believed that there would be means to humble the Irocquois. Perhaps he directs his purpose to a new discovery which he has begun, toward new Sweden.

On the fifth, Sieur Guebin conducted me to the harbor, and very particularly commended me to Thomas Yau, [15] master of a bark which was sailing for Kenebec.

On the ninth of the same month, the bad weather detained us at Morbletz, where there are many persons; the minister, named William Walter, received me with great kindness. In his company I went to Salem, to converse with Sieur Indicott, who speaks and understands french well; he is a good friend to our nation, and desirous that his children should continue in this friendship.[19] Seeing that I had no money, he paid my expenses, and had me eat with the Magistrates, who during eight days gave audience to every one. I left with him, in the form of a letter, a power of attorney which he asked from me, in order to act efficiently during the general Court of boston, which was to be held on the [16] thirteenth of May. He assured me that he would do his utmost to obtain consent from the colony of Boston, which served as a standard for the others,—telling me that the governor of Plimout had good reason for seeking to obtain that from the colonies. At my departure, he told me that he had carefully read what I had left in writing on behalf of Monsieur our governor, and of my Catechumens, and that he perfectly understood

quy eſt a vingt lieues de boſton. La jappris a fond liſtoire du Capitaine Ki . . . . [17] qui priſt vers le cap breton environ le mois de Juillet un peſcheur françois nomme Eſlie Couſturier de la tremblade. La priſe a eſté eſtimé juſqua ſept cents piſtolles Monſieur Chapellier Vice Gouverneur d'Agamenticos qui eſt a deux lieues des Peſkatigȣet maſſeura que tout le monde eſtoit indigne contre ce capitaine, que boſton lavoit condamne a cent piſtolles et chaque matelot a quarante et en un mot quon voioit que le ciel meſme ſe declara contre luy ung grand vent de nordeſt ayant fracaſſé la fregatte dont il s etoit ſervi pour ſurprendre ce pauvre françois huguenot en vertu dune com^{on} que larchiduc leopole luy donna lan quarante ſept juſqu'a la concurrence de quatorze mille piſtolles.

Pierre Tibaud bon Catholique [18] me confirme toute ceſte hiſtoire comme temoign oculaire lequel voiant que ceſte fregatte dont il eſtait matelot eſtoit briſée obtient de maiſtre Thomas Yau aſſeurance pour venir en Canada environ le mois de May, ceſt un jeune matelot de Sainct Nazaire ſur la riviere de Nante bon interprete anglois flamand holandois eſpagnol quy peut ſervir de pilote pour la coſte de la nouvelle angleterre juſqu'en Virginie.

Je luy donnay parolle quil ſeroit receu en qualite de matelots a Kebec a ſeize livres par mois comme il eſtoit avec les Anglois.

Le vingtcinquieſme dans Peſkatigȣet Thomas Yau maiſtre de la barcque qui me ramenoit a Kenebec de ſon plein mouvement me demande un ſimple certificat de [19] la paix et bonne intelligence entre la Nouvelle France et la Nouvelle Angleterre pour ſe

it; that he would despatch a man to carry me a letter at Kennebec; and that he would tell me, as soon as he could, what he should have done in this matter, and obtained from the Magistrates.

On the twenty-fourth of January, I arrive at Peskatigwet,[20] which is twenty leagues from boston. There I thoroughly learned the story of Captain Ki[ervum — *Ferland MS.*], [17] who captured in the vicinity of cap breton, about the month of July, a french fisherman named Eslie Cousturier, from la tremblade. The prize was valued as high as seven hundred pistoles. Monsieur Chapellier, Vice-Governor of Agamenticos,[21] which is two leagues from Peskatigwet, assured me that every one was indignant at this captain; that boston had sentenced him to a hundred pistoles, and each sailor to forty; and, in a word, that heaven itself had visibly declared against him. For a severe northeast wind had shattered his frigate,—which he had used in order to surprise that poor huguenot frenchman, by virtue of a commission which the archduke leopole gave him in the year forty-seven,—to the extent of fourteen thousand pistoles.

Pierre Tibaud, a good Catholic, [18] confirms this whole story to me, as an eye-witness,—who, seeing that that frigate, on which he was a sailor, was ruined, obtains from master Thomas Yau an engagement for coming to Canada about the month of May. He is a young sailor from Saint Nazaire, on the river of Nante; is a good interpreter of english, flemish, dutch, and spanish; and can serve as pilot for the coast of new england, as far as Virginia.

I gave him a promise that he should be received in the capacity of a sailor at Kebec, for sixteen livres a month, as he was with the English.

rendre a lifle percee environ le mois dApril ou de May avecq trente thonneaux de bled dinde oultre les autres denree.

Le feptiefme Febvrier a Tamerifkau ou les pefcheurs me temoignent beaucoup daffection cetoient ceux la mefme qui mavoient tenu pour efpion allant a Bofton.

Le huictieme Febvrier je me rends vers la riviere de Kenebec ou je continue ma miffion interrompue. Tous les Anglois quy font fur cefte riviere m'ont receu avecq beaucoup de demonftration daffection.

Le treiziefme Apvril M Jehan Winflau mon vray [*blank space*] arriva de [20] plimout et bofton a K8ffinoc il maffeure que tous les Magiftrats et les deux Commiffionaire de plim8t ont donne leur parolle et conclud quil falloit preffer les autres colonies de fe joindre a eux contre l Irocquois en faveur des Abnaquiois quy font foubs la protection de cefte colonie de Pleym8t quy a la feigneurie de K8ffinoc et pour fes droits de feigneurie prend la fixieme partie de ce quy provient de la traitte en oultre que Monfieur brentford gouverneur quy eft un des cinq marchands ou fermiers quy fourniffent tout ce quy eft neceffaire pour la traitte avoit defja fait partir des le vingtiefme de Mars le Capitaine M^tr^ Thomas Wilhet fort affectioné aux Abnaquiois avecq lefquels il a un cognaiffance a K8ffinoc pendant [21] plufieurs annees avecq des lettres prefentees pour le fecours contre l'Irocquois aux gouverneur de Harfort ou Kenetig8t quy eft fur la riviere des Sok8ckiois a cinquante lieües de pleym8t et de Nieufhaven ou K8inopiers quy eft a dix lieues de Harfort et mefme au gouverneur de Manate pour empefcher quil ne traicta plus darmes

On the twenty-fifth, at Peskatigwet, Thomas Yau, master of the bark which conveyed me back to Kenebec, of his own free impulse asks me for a simple certificate of [19] the peace and friendly understanding between New France and New England,—that he might proceed to isle percee, about the month of April or May, with thirty tons of indian corn, besides other commodities.

On the seventh of February, at Tameriskau, where the fishermen show me much friendliness; they were the very ones who had accounted me a spy, on my way to Boston.

On the eighth of February, I depart for the river of Kenebec, where I continue my interrupted mission. All the English who are on this river received me with many demonstrations of friendship.

On the thirteenth of April, Monsieur John Winslau, my true [*blank space*], arrived from [20] plimout and boston at Koussinoc. He assures me that all the Magistrates and the two Commissioners of plimout have given their word, and resolved that the other colonies should be urged to join them against the Irocquois in favor of the Abnaquiois, who are under the protection of this colony of Pleymout,—which has the proprietorship of Koussinoc, and for its rights of lordship takes the sixth part of what accrues from the trade. He said, moreover, that Monsieur brentford, the governor,—who is one of the five merchants, or farmers, who furnish everything necessary for the trade,—had already despatched, by the twentieth of March, Captain Master Thomas Wilhet,—who is greatly attached to the Abnaquiois, with whom he has been acquainted at Koussinoc for [21] several years,—with letters presented in behalf of

aux Irocquois et luy parler forttement affin que non-ſeulement il ne s oppoſe pas a ceux qui voudroient attacquer l'Irocquois mais meſme quil aida les Anglois a ce deſſein en vertu de l'union dans laquelle il eſt entré avecq la Nouvelle Angleterre depuis quelques annees.

Ce Capitaine a ordre de trouver a Nieufhaven ou K8inopeia pour ſolliciter les Commiſſionaires ou deputes des quatre colonies quy ſy [22] doibvent aſſembler.

Il ma adjouſte que le commun bruict dans boſton ou il avoit eſte dix ou quinze jours eſtoit que M. Indicot ſeroit gouverneur de ceſte colonie a la premiere cour generalle quy ſe debvoit tenir environ le dix ſeptieſme may.

Le meſme et les lettres de quelcques particuliers de boſton aſſeurent que le ſentiment commun des par^lrs du dict boſton eſt que ſy la republique ne veult pas ſe reſoudre a ce ſecours contre l'Irocquois par authorité publique les volontaires par^iers ſont preſte a ceſte expedition avecq la ſimple permiſſion de la dite requeſte comme en faveur de Monſieur Guebins pour Monſieur latour quelcques troupes allerent contre feu Monſieur daunay.

Le vingtquatrieſme dapvril le [23] Sok8ckiois arrive et portant parolle de la part de quatre bourcg a ſcavoir des Sok8ckiois, des Pagamptag8e, des Penag8c et des Mahingans ſcituée ſur la riviere de manate reſpond aux propoſitions que je luy avois faict luy parlant lauthomne paſſe le dixhuictieſme de Novembre. (Les Abnaquiois ſe joignant a moy avoient faict preſent aux Sok8ckiois de quinze colliers et de dix ou douze braſſelets de pourſelaine quy

aid against the Irocquois. He carries these to the governors of Harfort, or Kenetigout, which is on the river of the Sokouckiois, fifty leagues from pleymout; and of Nieufhaven, or Kwinopiers, which is ten leagues from Harfort;[22] and even to the governor of Manate, in order to prevent him from further trading arms to the Irocquois, and to urge upon him that he shall not only not oppose those who would attack the Irocquois, but even aid the English in this project, by virtue of the union upon which, some years ago, he entered with New England.

This Captain has orders to be present at Nieufhaven or Kwinopeia, in order to solicit the Commissioners, or deputies, of the four colonies, who [22] are to assemble there.

He also told me that the common rumor in boston, where he had been ten or fifteen days, was, that Monsieur Indicot would be governor of that colony at the first general court, which was to be held about the seventeenth of May.

The same, and the letters of some private citizens of boston, affirm that the general sentiment of the citizens of boston is, that, if the republic will not resolve upon this aid against the Irocquois by public authority, private volunteers are ready for that expedition, upon the mere permission of that request,—just as, by favor of Monsieur Guebins in behalf of Monsieur latour, some troops went against the late Monsieur daunay.[23]

On the twenty-fourth of April, the [23] Sokouckiois arrives, bringing a message on the part of four villages,—to wit, of the Sokouckiois, of the Pagamptagwe, of the Penagouc, and of the Mahingans, situated on the river of manate;[24] he answers the

ſe pouvoit eſtimer a ſept ou huict paſquets de Caſtorts pour leur dire: faicte ce que Onontio et tek8irimaeth vous diſent) diſant que ces quatre bourgs ayant tenu Conſeil pendant trois mois de liver paſſé avoient conclu de riſquer contre l Irocquois avec Onontio et Noel ſoit que lAnglois [24] entrepriſe la guerre contre les Irocquois, ſoit quil ne lentrepriſe pas et quand lIrocquois ſera extermine contre toute autre nation qui ſe ſoit quy veuille faire la guerre vers Quebecq 2° Il adjouſte que pluſieurs autres nations quy leur ſont alliez les accompagneront en guerre nommement une appellée N8tchihuict fort nombreuſe et redoutee de l Irocquois elle eſt ſcituee entre les Mahingans et Manathe.

Il offre a Nouel Tak8irimath ou des a preſent deſſuier le ſang des Algonquins et des Sok8ckiois quy ſe ſont tue par meſgarde et faulte de ſe recognoiſtre ou bien dattendre apres la mort de lIrocquois pour ſe faire la ſatiſfaction quils ont couſtume de ſe faire les ungs aux autres en tel cas.

[25] REFLECTION SUR L'ESPERANCE QUE DONNENT LES SAUVAGES.

Il eſt certain que toutes les Nations de Sauvages quy ſont dans la Nouvelle Angleterre haiſſent l Irocquois et craignent qu apres les Hurons et les Algonquains il ne les extermine et a pluſieurs il a caſſé les teſtes les trouvant a la chaſſe du Caſtor ſans faire aucune ſatiſfaction.

De plus il eſt certain que les Sok8ckiois ont ete fortement alliez aux Algonquains et ſont bien aiſes de ſe delivrer du tribut annuel de porcelaine que lIrocquois exige, voire de ſe vanger de la mort de

propositions that I had made to him by word of mouth, last autumn, the eighteenth of November. (The Abnaquiois, joining me, had made a present to the Sokouckiois, of fifteen collars, and ten or twelve porcelain bracelets, which might be valued at seven or eight bundles of Beaver skins,—in order to say to them: "Do what Onontio and tekwirimaeth tell you.") He said that those four villages, having held a Council during three months of the past winter, had resolved to take the risks against the Irocquois with Onontio and Noel, whether the English [24] did or did not undertake the war against the Irocquois; and, when the Irocquois shall be exterminated, they will oppose every other nation whatsoever that may wish to make war toward Quebecq. 2nd. He adds that several other nations, which are allied to these, will accompany them to war,—especially, one called Noutchihuict, very numerous and dreaded by the Irocquois. It is situated between the Mahingans and Manathe.[25]

He offers to Nouel Takwirimath either now to wipe away the blood of the Algonquins and of the Sokouckiois who have killed one another inadvertently, or for lack of recognizing one another; or, else, to wait until after the death of the Irocquois, in order to give each other the satisfaction which they are accustomed to render mutually in such a case.

[25] REFLECTION UPON THE HOPE INSPIRED BY THE SAVAGES.

It is certain that all the Nations of Savages which are in New England hate the Irocquois, and fear lest, after the Hurons and the Algonquains, he will exterminate them. Indeed, he has broken the

quantite de leur compatriotes tue par les dict Irocquois. Outre cela ils eſperent la chaſſe du caſtor [26] vers quebecq après la mort de lIrocquois.

Enfin il eſt aſſeure que la ſeule nation de N8tchihout quy a des armes ſuffit pour ſy bien divertir a tout le moings lIrocquois quils nayent point le loiſir de nous rien faire de notable.

REFLEXIONS TOUCHANT CE QU'ON PEUT ESPERER DE LA NOUVELLE ANGLETERRE CONTRE L'IROCQUOIS.

1EREMT. Je ſuppoſe comme choſe tres aſſeuree que les Anglois des quatre colonies unies a ſcavoir Boſton, Pleyme8th, Kenetig8t, K8inopeia ont fort bonne main pour exterminer les nations ſauvages: [27] ils en ont extermine deux *uſque ad mingentem ad parietem.* Ils ſont ſi puiſſants en nombre que quatre mille hommes peuvent eſtre mis ſur pied dans la ſeule colonie de Boſton. Ils ſont quarante mille ames dans ces quatre colonies pour le moins et dailleurs le chemin pour aller aux Irocquois eſt fort court et fort facile.

2e Je ſuppoſe larticle expreſſe de leur union quy porte que ſans le conſentement des Commiſſionaires ou des deputez de ces quatre colonies aulcune de ces colonies ne peult entreprendre aucune guerre offenſive; par tant il fault que les dicts deputez s aſſemblent pour deliberer la deſſus et que trois colonies conſentent a ce ſecours afin que la pluralité des voix l'emporte.

[28] Or cela ſuppoſe je penſe que nous avons aſſez bonne eſperance de ce ſecours par le moien des Anglois pourceque nous avons une morale aſſeurance que de quatre colonies trois ſont pour conſentir.

heads of many of their men, finding them hunting Beaver, without making any satisfaction.

Moreover, it is certain that the Sokouckiois have been closely allied to the Algonquains, and are very glad to deliver themselves from the annual tribute of porcelain which the Irocquois exact,—nay, even, to revenge themselves for the death of many of their fellow-countrymen, killed by the Irocquois. Besides that, they hope for the beaver hunt [26] about quebecq, after the destruction of the Irocquois.

Finally, it is certain that the single nation of Noutchihout, which has arms, is enough, at the very least, to divert the Irocquois so well that they shall not have leisure to do us any notable harm.

REFLECTIONS TOUCHING WHAT MAY BE HOPED FROM NEW ENGLAND AGAINST THE IROCQUOIS.

1ST. I suppose it a thing perfectly assured that the English of the four united colonies—to wit, Boston, Pleymeouth, Kenetigout, and Kwinopeia—are very well equipped for exterminating the savage nations; [27] they have exterminated two of them, *usque ad mingentem ad parietem.* They are so strong in point of numbers that, in the single colony of Boston, four thousand men can be put in the field. They number, in these four colonies, at least forty thousand souls; and besides, the route by which they can reach the Irocquois is very short and very easy.

2nd. I suppose that the special article of their union, which reads that, without the consent of the Commissioners or of the deputies of these four colonies, no one of these colonies can undertake any offensive war, would therefore require that those deputies assemble to deliberate in that matter; and

2°. Le gouverneur de Pleymȣt avecq tous ſes magiſtrats nonſeulement conſente mais preſſe ceſte affaire en faveur des Abnaquiois quy ſont ſoubs la protection de la Colonie de Pleymȣtch.

Toute la Colonie y a un interet aſſez conſiderable pourceque par le droict de Seigneurie elle prend chaque annee la ſixieme partie de tout ce quy provient de la traicte ſur cette riviere de Quinebec.

Et en par^er^ le gouverneur meſme avec autre quatre bourgeois des plus conſiderable quy ſont comme fermiers de ceſte traicte perderoient [29] beaucoup perdant tout leſperance du commerce de Kennebec et de Kebec par le moien des Abnaquiois ce quy arrivera bientot infailliblement ſi lIrocquois continue le tuer et chaſſer a mort les dicts Abnaquiois comme il a faict depuis quelcques années.

Le gouverneur a un puiſſant prejugé pour obtenir ce ſecours toutes les colonies aiant pris guerre en faveur dune nation ſauvage quy eſt ſur la riviere de Pecot nomme Morchigander pourceque la Colonie de Kenetigȣet aiant ſoubs ſa protection la dicte nation a demande aux aultres trois colonies quelles entrepriſſent ceſte guerre.

Voiez plus au long dans la coppie de la lettre eſcript au R. P. le Jeune en 1 article [*blank space*]

[30] Ce que ce gouverneur a reſpondu eſt a faict adjouſtez que tout le monde aſſeure que lauthorite de ce gouverneur eſt tout puiſſante.

2° Le vicegouverneur de Boſton nomme Mr. Indicott quy fort probablement eſt maintenant gouverneur a donne parolle quil fairoit tout ſon poſſible pour y faire conſentir tous les Magiſtrats de Boſton eſt ſe joindre avec le gouverneur de Pleymȣct. Tous les

that three colonies consent to this aid, so that the majority of votes may carry the question.[26]

[28] Now that supposes, I think, that we have fairly good prospects of this aid by means of the English, because we have a moral certainty that, of four colonies, three are for consenting.

2nd. The governor of Pleymout, with all his magistrates, not only consents, but urges this affair in favor of the Abnaquiois, who are under the protection of the Pleymoutch Colony.

The whole Colony has a very considerable interest therein, because by the right of Proprietorship it takes, each year, the sixth part of all that accrues from the trade on this river of Quinebec.

And, in particular, the governor himself, with four others of the most important citizens,— who are, as it were, farmers of this trade,— would lose [29] much, by losing all prospect of the trade of Kennebec and of Kebec, by means of the Abnaquiois,— which will soon inevitably happen if the Irocquois continues to kill it, and to hunt to death those Abnaquiois, as he has been doing for some years.

The governor has a strong precedent for obtaining this aid, all the colonies having waged war in favor of a savage nation which is on the river of Pecot, named Morchigander; because the Colony of Kenetigwet, having the said nation under its protection, asked the three other colonies to undertake this war.[5]

See the matter more at length in the copy of the letter written to the Reverend Father le Jeune in the [*blank space*] article.

[30] As to what this governor has answered and has done, add that every one affirms that this governor's authority is all-powerful.

magiſtrats de Boſton eſcrivent quils le recommanderont fort aux deſputez.

Linteret quy a Boſton eſt leſperance d ung bon commerce avec quebecq ſurtout celuy quil a vers la Virginie et vers liſle de barbade et Sainct Chriſthopf eſtant ſur le point deſtre rompue par la guerre que ſuſcitent les parlementaires pour y exterminer lauthorite des [31] gouverneurs quy tiennent encore pour le roy d angleterre.

Ceſt intereſt a faict dire par advance aux marchands de Boſton que ſy la republique faiſait difficulte dy envoyer des troupes les volontaires ſe contenteraient dune ſimple permiſſion pour ceſte expedition.

3° Le principal magiſtrat de la colonie de Kenetig8t nomme Monſieur Wintrop fils du feu Monſieur Wintrop quy le premier a eſcript a Quebecq pour le commerce ayme fort les François et probablement fera pour ce ſecours ce quil poura enſuite de la lettre que je luy ay eſcript le priant dachever ce que ſon pere a commence.

Pour le gouverneur de K8inopeia tout le monde aſſeurant quil eſt grandement raiſonnable il y a [32] apparence que ſy il ne pouſſe pas ceſte affaire a tout le moins ne l'empeſchera-t-il pas, ſurtout voiant que Boſton et Pleym8t quy ſont les deux colonies les plus conſiderables et comme la reigle des autres le preſſent. Oultre tout cela jay eſcript avecq Mr Jehan Winſlau a Mr Edouard Winſlau agent en Angleterre de la part de ces quatre Colonies affin quil eſcrive un mot en faveur des Chreſtiens et des Catechumeſnes Sauvages quil ayme tendrement ung mot de ſa part eſt tout puiſſant ſur leſprit des deputes de ces quatre Colonies. Enfin ce que jay repreſente de la part de

2nd. The vice-governor of Boston, Monsieur Indicott, who very probably is now governor, has given his word that he would do his utmost in order to have all the Magistrates of Boston consent thereto, and unite with the governor of Pleymouct. All the magistrates of Boston write that they will strongly recommend the matter to the deputies.

The interest which Boston has therein is the hope of a good trade with quebecq,—especially as that which it has with Virginia, and with the islands of barbade and Saint Christhopf, is on the point of being broken off by the war which the parliamentarians are agitating, in order to destroy the authority of the [31] governors who still hold for the king of england.[27]

This interest has caused the merchants of Boston to say, in advance, that, if the commonwealth should hesitate to send troops thither, the volunteers would be satisfied with a simple permission for such an expedition.

3rd. The principal magistrate of the colony of Kenetigout, named Monsieur Wintrop,—son of the late Monsieur Wintrop, who first wrote to Quebecq in behalf of trade,—is very friendly to the French, and will probably do what he can in behalf of this aid, in consequence of the letter which I have written to him, begging him to complete what his father began.

As for the governor of Kwinopeia, since every one declares that he is exceedingly reasonable, there are [32] indications that, if he does not promote this affair, at the very least he will not hinder it,—especially since Boston and Pleymout, which are the two most important colonies, and a sort of standard for the others, urge him on. Besides all that, I have

Monſieur le gouverneur de Quebecq et de la part des Chreſtiens Sauvages ſemble eſtre ſy preſſant qua peine pourront ils s excuſer s ils ne concluent ce ſecours.

[33] Voici le tout au long pour le moins ceſte diſpoſition favorable de ces trois Colonies ſuffit pour nous faire eſperer une permiſſion pour les volontaires quy voudront faire le coup ou a tout le moings des lettres de faveur pour la province de Mariland toute compoſe dAnglois Catholiques quy ſont aſſez pres des Irocquois.

FIN.

written, with Monsieur John Winslau, to Monsieur Edward Winslau,—the agent in England for the affairs of these four Colonies,—in order that he write a word in favor of the Christians and the Savage Catechumens, whom he tenderly loves. A word from him is all-powerful upon the mind of the deputies of these four Colonies. Finally, what I have represented on the part of Monsieur the governor of Quebecq, and in behalf of the Savage Christians, seems to be so urgent that they will hardly be able to excuse themselves unless they decide upon this aid.

[33] I have placed before you the whole matter at length. At least, this favorable disposition of these three Colonies is enough to make us hope for a permission in behalf of the volunteers who shall be willing to deal the blow; or, at the very least, favorable letters for the province of Mariland, wholly composed of English Catholics, who are quite near the Irocquois.[28]

END.

Journal des Pères Jésuites, en l'année 1651.

JANUIER 1651.

Diuers estrennes.

1° JANUAR. i'allay saluer Mr le Gouuerneur dez le matin. Je donnay a Madame vn reliquaire. J'escriuy aux Vrsulines & Hospitalieres. i'enuoyay a Mr. Couillar vn calumet de pierre. a Mr Menoil, vne grande medaille de St. Ignace, anni sæcularis. a Madamoisle. de Repentigny vn reliquaire. ie donnay a Mr de St. Sauueur Aurifodinæ Drexelij. a Mr. & Madame Giffar. a Mr & Madame de La ferté. a Mr & Madame de St Denys. a Mr & Madame De More. a Madamle. de Tilly. a Madamoisle. Godefroy & a sa sœur Caterine. a Madame Bourdon & a ses filles. a Mr Marsolet &c.

Mr Giffar m'enuoya deux chapons. Mre Iean Guyon, vn chapon & vne perdrix. Madame Coüillar, 2 poules viues.

15° la maison de Martin Prouost fut bruslee a vne heure apres midy, die Dominico.

16. Léspiné, Simon Guyon & Couruille retournent de leur chasse pretendue du loup marin. extrema omnia passi. . . . Histoire.

21. Les Meres vrsulines vont loger dans

Journal of the Jesuit Fathers, in the year 1651.

JANUARY, 1651.

JANUARY 1st, I went to greet Monsieur the Governor in the morning; and I gave Madame a reliquary. I wrote to the Ursulines and Hospital nuns. I sent to Monsieur Couillar a stone calumet; to Monsieur Menoil, a large medal of St. Ignatius, *anni sæcularis;* to Madamoiselle de Repentigny a reliquary. I gave to Monsieur de St. Sauveur, *Aurifodinæ Drexelii;*[29] and gifts to Monsieur and Madame Giffar, to Monsieur and Madame de La ferté, to Monsieur and Madame de St. Denys, to Monsieur and Madame De More, to Madamoiselle de Tilly, to Madamoiselle Godefroy and her sister Caterine, to Madame Bourdon and her daughters, to Monsieur Marsolet, etc.

Sundry new-year's gifts.

Monsieur Giffar sent me two capons; Master Jean Guyon, a capon and a partridge; Madame Couillar, 2 live hens.

On the 15th, Martin Provost's house was burned at one o'clock in the afternoon, *die Dominico.*

16. Léspiné, Simon Guyon, and Courville return from seal-hunting, as they claim,—*extrema omnia passi.* . . . Narrative.

21. The ursuline Mothers go to lodge in

leur maison, apres auoir visité nostre maison, l'eglise & le fort.

FEBRUARIO

13. Les vrsulines se renferment.

MARTIO

Camp Volant.

2 On recoit nouuelle par trois Hurons: Ateask8entiondi Andask8aènt Andaono'ti qu'vn françois estoit mort vers la Riuiere de Iaques Cartier. ils firent leur rapport de l'auoir trouué engelé, sans aucune blessure, sinon d'vne main, que les renars ou autres animaux auoient mangée. les dits Hurons s'offrirent pour y retourner auec quelques soldats du *camp volant*. ils auoient couuert le corps de branches de sapin ils le trouuerent ayant vne ioüe offensee, & la peau arrachee, le nez aussi. les soldats firent courir le bruit qu'il auoit esté tué par les Hurons. Mais sans raison, car il ne paroissoit aucun coup mortel, ny aucun coup de hache, ny de cousteaux ny d'armes a feu &c.

12 la maison de Mathieu Chourel brusla, lorsque luy & sa femme estoient a la Messe a Beauport.

Le Vicerectr. allume Le feu de Ioye...

18. la veille de St. Ioseph il y ont vn feu comme l'an passé, auquel Mr. le Gouuerneur me pria de metre le feu. ie le fis auec beaucoup de repugnance. i'auois mené auec moy le P. Le Mercier & le P. Gareau.

Le predicateurs du Caresme furent le P.

their own house, after having visited our house, the church, and the fort.

FEBRUARY.

13. The ursulines seclude themselves.

MARCH.

Flying Camp.

2. We receive news by three Hurons — Ateaskwentiondi, Andaskwaent, and Andaono'ti — that a frenchman was lying dead, toward the River of Jaques Cartier. They reported having found him frozen, without any wound, — save in one hand, which the foxes or other animals had eaten. These Hurons offered to return thither with some soldiers of the *flying camp*.[30] They had covered the body with branches of fir; they found it with one cheek injured, and the skin torn off, also wounded in the nose. The soldiers circulated the report that he had been killed by the Hurons; but without reason, — for there appeared no mortal blow, or any stroke of a hatchet or knife, or any wound by firearms, etc.

12. Mathieu Chourel's house burned, while he and his wife were at Mass at Beauport.[31]

The Vice-rector lights The Bonfire.

18. On St. Joseph's eve they have a bonfire, the same as last year, which Monsieur the Governor begged me to light; I did so with much repugnance. I had taken with me Father Le Mercier and Father Gareau.

The preachers for Lent were Father Poncet, at the parish church; Father Le Mercier, at the Ursulines'; Father Gareau at the

Poncet, a la paroisse, le P. Le Mercier aux Vrsulines. le P. Gareau aux Hospitalieres. on ne prescha point sur sepmaine aux maisons Religieuses. nec enim iudicatum est esse operæ pretium.

16. le P. Bailloquet part pour aller suiure les Algonquins dans les bois, allans a leur chasse. il retourne le 22sme.

19. Contract passé auec Mademoisle de Grandmaisons pour ses terres en faueur des Hurons, qui doiuent habiter dans l'isle d'orleans.

Mission des attikamegues. p. buteux.

27 Le P. Buteux auec Daniel Carteron, le Sr. Normanuille & vn Compagnais partent des Trois Riuieres pour les Atikamegues.

29 Le P. Chaumonot, Eustache & La Pierre vont demeurer a l'isle d'orleans.

APRILI

13 Charles Panie part en canot auec 2 Hurons pour aller querir a Tadoussac le P. Albanel, qui ægrotare dicebatur, ayant hyuerné auec les Montagnez. ils retournent le 22sme le Pere en bonne santé.

terres distribuées aux Hurons.

18 La distribution fut faite des terres desertées de Madle. de Grandmaisons en 30. portions la plus grande desquelles n'est que demy arpent. les autres ne sont que de 20. 30. ou 40 perches. tout le monde fut content, & on commença deslors a semer.

22 Arriue le grand bateau de Trois Riuieres auec les matelots. qui y auoient hyuerné.

Hospital nuns'. There was no preaching during the week at the Religious houses; *nec enim judicatum est esse operæ pretium.*

16. Father Bailloquet sets out to go and follow the Algonquins into the woods, as they go to their hunt. He returns on the 22nd.

19. Contract settled with Mademoiselle de Grandmaisons for her lands, in favor of the Hurons, who are to dwell in the isle of orleans.[32]

Mission to the attikamegues; father buteux.

27. Father Buteux, with Daniel Carteron, Sieur Normanville[33] and a *Compagnais* [*i.e.*, donné], leave Three Rivers for the Atikamegues.

29. Father Chaumonot, Eustache,[34] and La Pierre, go to live on the isle of orleans.

APRIL.

13. Charles Panie leaves in a canoe with 2 Hurons to go and look after Father Albanel at Tadoussac, *qui ægrotare dicebatur*,—having wintered with the Montagnais. They return on the 22nd, the Father being in good health.

Lands distributed to the Hurons.

18. The distribution was made of the cleared lands of Madamoiselle de Grandmaisons,—allotted into 30 portions, the largest of which is only half an arpent; the others are only 20, 30, or 40 perches. All were satisfied; and sowing was immediately begun.

22. The large boat from Three Rivers arrives, with the sailors who had wintered there. We receive letters from Montreal, which say

Nous receuons letres de Montreal, qui disent que 40 Iroquois y auoient paru le 1er. iour de Mars, mais auoient esté descouuerts. qu'apres quantité de coups tirez de part & d'autre, ils auoient dit, que l'automne dernier vne armée de 1500 Iroquois, ayant esté a la Nation neutre, y auoient enleué vn village. que les gens de la Nation Neutre leur ayant courru sus, sous la conduite des Tahonta,enrat, il y auoit en 200. ennemys pris ou tuez. que cet hyuer vne autre armée de 1200 y estoit retournee, pour se vanger de cette perte.

Iroquois malmenez par La Nation neutre.

Nouuelles facheuses.

26. Vne chalouppe arriua des Trois Riuieres, qui en estoit partie le iour precedent; six soldats du *camp volant*, qui apportent les nouuelles 1° que le iour precedent vn Huron nommé Onda,aiondïont, eschappe d'une trouppe d'onze Iroquois, qu'il auoit laissez vers la Poterie, auoit donné aduis que cette bande d'Iroquois venoit faire son coup, icy a Quebec. 2° que 4 ondassa,anens conduits par vn Huron nommé N. Aontenaȣi, estoient a roder quelque part, pour y faire leur coup.

3° qu'au dessus de Montreal, il y auoit 300. Iroquois, en diuerses bandes.

4° que Atendera & 7 autres Hurons, auoient esté pris sur la fin de l'esté dans l'islet, vis a vis d Ahȣendo,e. dont ledit Onda,aiondïont estoit l'vn.

5° que la bande d Andotitaк, Thaȣenda, & autres qui estoient montez auec le P. Bressany,

that 40 Iroquois had appeared there on the 1st day of March, but had been discovered; that, after a number of shots fired on both sides, they had said that last autumn an army of 1500 Iroquois, who had gone to the neutral Nation, had swept away a village there; that the people of the Neutral Nation having fallen upon them, under the guidance of the Tahonta‹enrat,[35] 200 of the enemies had been captured or killed; and that, this winter, another army of 1200 had returned thither, to avenge that loss.

Iroquois defeated by The neutral Nation.

26. A shallop arrived from Three Rivers, which had started thence the day before, with six soldiers of the *flying camp*, who bring news: 1st, that on the previous day a Huron, named Onda‹aiondïont,—escaped from a band of eleven Iroquois, whom he had left toward la Poterie,—had given warning that this band of Iroquois was coming to deal its blow here at Quebec; 2nd, that 4 ondassa‹anens, led by a Huron named N. Aontenawi, were prowling about somewhere to make their attack.

Unpleasant news.

3rd, that above Montreal there were 300 Iroquois, in various bands.

4th, that Atendera and 7 other Hurons had been captured, toward the end of the summer, in the little island opposite Ahwendo‹e,[36]— of whom the said Onda‹aiondïont was one.

5th, that the band of Andotitak, Thawenda, and others, who had gone up with Father Bressany, had all been defeated and

auoient tous esté defaits, & emmenez captifs a 12 lieues d Ahȣendo,e.

6° que 7 Iroquois auoient tué trois Hurons de la bande de ohenhen, qui remontoient aux Hurons l'automne dernier. mais que ledit ohenhen ayant soustenu l'ennemy, il auoit pris la fuite.

7° que 600. Iroquois seulement auoient fait leur coup a la Nation neutre. de quo supra.

8 que Tehańdȣtasen y estoit retourné, luy centiesme, cet esté, pour y tirer raison de l'affront, qu'on leur auoit fait &c.

27°. sur les sept heures du soir Nicolas Pinel & son fils Gilles furent attaquez dans leur desert par deux Iroquois, qui penserent les prendre vifs. Boisuerdon tira dessus, sans les blesser, Mre Nicolas & son fils se precipiterent de peur, aual la montagne, pour se sauuer. ces Iroquois ayant esté se ioindre a d'autres, vers la maison de Nopce, ils y tirerent vn coup d'arquebuse dans la porte de la maison. La nuit les chiens ne firent qu'aboyer a la coste de Ste Geneuiefue.

MAIO

1° Couruille arresté prisonnier, propter raptum imminentem de Mad^le^. Dauteuil.

2° la barque part pour Tadoussac & pour Gaspé. Mre Charles Quen la commande, auec le P. Albanel.

3° Mr Dailleboust arriue en chaloupe de

taken captive, 12 leagues from Ahwendo,e.

6th, that 7 Iroquois had killed three Hurons of the band of ohenhen, who went back to the Hurons last autumn; but that, this ohenhen having withstood the enemy, the latter had taken flight.

7th, that only 600 Iroquois had dealt their blow to the neutral Nation; *de quo supra.*

8, that Tehandoutasen had returned thither,—he the hundredth,—this summer, to require an account of the affront which had been offered them, etc.

27th. About seven o'clock in the evening, Nicolas Pinel and his son Gilles were attacked in their clearing by two Iroquois, who thought to take them alive. Boisverdon fired on them, without wounding them; Master Nicolas and his son, were struck with fear, and rushed away down the mountain, to escape.[37] These Iroquois having gone to join others,—toward the house of Nopce,—they fired an arquebus shot into the door of the house. The dogs on the hill of Ste. Geneviefve barked all that night.

MAY.

1st. Courville arrested as a prisoner, *propter raptum imminentem* of Madamoiselle Dauteuil.[38]

2nd. The bark sails for Tadoussac and Gaspé. Master Charles Quen commands it, with Father Albanel.

3rd. Monsieur Daillebousst arrives in a shallop from Montreal, whence he had started

Montreal, d'où il estoit party le 1 iour de May apres souper auec 12 soldats.

La sœur de S^t^. Michel, françoise Capel sort des Vrsulines & va demeurer chez Mad^le^. de Grandmaisons.

Nous auons appris par les letres tant de Montreal q. des Trois R.

1° que Iaques ondhȣaraк & son oncle Charles Aontrati, auoient esté pris par les Iroquois, cet hyuer estans a la chasse.

2° que sur la fin d'Auril Susane Aia'ris auoit esté blessée a mort par trois ennemys, & son petit fils Denys, aage de 6 ans, emmené.

Iroquois tuez deuant ñre fort.

3° que les onnonta'er ont assiegé cet hyuer nostre fort d Ahȣen'do,e, & y auoient perdu cent hommes.

7° Madamoiselle Dauteuil est enuoyée a Beauport chez M^r^. Giffar.

Nou. Supre. a l'hostel D.

8° On fait l'eslection de la Mere de S^t^. Ioseph pour superieure de l'hospital. omnia pacifice transacta. i'ay eu pour assistans le P. Vimont & le P. De Quen.

11° deux Iroquois, estans prests de faire leur coup en la maison de Nicolas Peltier, sont apperceus. item deux autres, ou les deux-mesmes, proche la maison de Thomas Hayot.

14. M^r^ le Gouuerneur & moy, partons de Quebec pour les Trois Riuieres, où nous arriuons le landemain, dans le S^t^. Ioseph. dans la S^te^. Anne, Mr Godefroy. . . . Nous apprenons les nouuelles d'un Annie'ronnon,

a. agniez pris.

on the 1st day of May, after supper, with 12 soldiers.

Sister St. Michel, françoise Capel, leaves the Ursulines, and goes to dwell at Madamoiselle de Grandmaisons.

We have learned by letters from both Montreal and Three Rivers:

1st, that Jaques ondhwarak and his uncle, Charles Aontrati, were captured by the Iroquois, this winter, while hunting.

2nd, that, about the end of April, Susane Aia'ris was mortally wounded by three enemies, and her little son Denys, aged 6 years, carried away.

3rd, that the onnonta'eronnons this winter besieged our fort at Ahwen'do,e, and had destroyed a hundred men. *Iroquois killed before our fort.*

7th. Madamoiselle Dauteuil is sent to Beauport to Monsieur Giffar's.

8th. Mother de St. Joseph is elected superioress of the hospital; *omnia pacifice transacta.* I had as assistants Father Vimont and Father De Quen. *New Superioress at the hostel Dieu.*

11th. Two Iroquois, being ready to deal their blow in the house of Nicolas Peltier,[39] are perceived; *item*, two others,—or the same two,—near the house of Thomas Hayot.

14. Monsieur the Governor and I leave Quebec for Three Rivers, where we arrive the next day, in the *St. Joseph*,—Monsieur Godefroy, in the *Ste. Anne*. . . . We learn the news of an Annie'ronnon who was killed, and of another who was captured, by six Algonquins who had been to war. This *2 agniez taken.*

tué & d'un autre amené captif, par six Algonquins qui auoient esté en guerre. Ce Captif Annie'r. fut fait mourir a Montreal.

18 Nous partons des Trois Riuieres pour Montreal, où nous arriuons le landemain a 8. heures du matin. . . . Nous y aprennons . . . 1° que le sixiesme iour du moys, enuiron 50. Iroquois auoient tué Grand Iean, & luy auoient couppé la teste. qu'ils auoient emmené captiue, sa femme Caterine. qu'ils auoient laissé pour mort, luy ayant enleué toute la cheuelure de la teste, vn ieune garçon de 21 ans, nommé Iean chicot, qui [*blank space*] Ces Iroquois peillerent la maison du meusnier, & en partie la maison du susdit Grand Iean, a la veue, & portee de la voix du fort. . . . 2° le dixiesme de May a deux heures apres my-nuit, enuiron 40. Iroquois, attaqueront & voulurent metre le feu a la brasserie: mais 4. françois qui y couchoient repousserent l'ennemy. la maison de S^te^. Susane, & la maison de la vigne fut bruslee en mesme temps.

coups des Iroquois sur Les canadois.

24 Nous repartons de Montreal, & arriuons le landemain aux Trois Riuieres sur les 4. heures du soir, ou no^9^ trouuons que tout freschement dix Iroquois venoient de faire leur coup. six d'eux, ayans tiré sur vn canot de deux françois, qui estoient allez leuer vne ligne, a la veue du fort, & a la portee d'vn mousquet. Ces Iroquois s'estoient mis a l'affust a l'orée du bois, & firent deux descharges,

Captive Annie'ronnon was put to death at Montreal.

18. We leave Three Rivers for Montreal, where we arrive the next day at 8 o'clock in the morning. . . . We learn there: . . . 1st, that on the sixth day of the month, about 50 Iroquois had killed Big Jean and had cut off his head; and that they had taken captive his wife Caterine, whom they had left for dead, having removed the entire scalp from her head.[40] A young man of 21 years, named Jean chicot, who [*blank space*]. These Iroquois robbed the miller's house, and partly the house of the aforesaid Big Jean, within sight and hearing of the fort. . . . 2nd. On the tenth of May, at two o'clock after midnight, about 40 Iroquois attacked and tried to set fire to the brewery; but 4 frenchmen who slept there repelled the enemy. The house of Ste. Susane and the house of la vigne were burned at the same time.[41]

Attacks by the Iroquois upon The canadians.

24. We depart from Montreal, and arrive the next day at Three Rivers about 4 o'clock in the evening. There we find that quite recently ten Iroquois had made their attack, six of them having fired upon a canoe with two frenchmen, who had gone to take up a line,— within sight of the fort, and within a musket's range. These Iroquois had lain in wait at the edge of the wood, and fired two shots, by which the two frenchmen were felled in their canoe,— Noel Godin receiving a number of mortal wounds, from which he

dont les deux françois furent abbatus dans leur canot, Noel Godin ayant receu quantité de playes mortelles, dont il mourut le neufiesme iour de sa blessure: l'autre nommé La Ieunesse, ayant eu vn bras rompu, & vne espaule transpercee de part en part d'une balle. Dez le soir mesme on les enuoya dans vne chaloupe a Quebec, pour estre pansez a l'hospital. Les Quatre autres, de ces dix Iroquois, estoient allez dans les deserts, où ils tuerent vn Huron, nommé Honditsoa, oritehoiaχon'nen.

Le matin, la Ste Anne estoit partie pour Quebec.

29. La chaloupe retourne de Quebec, & apporte les letres du P. Druillettes, de la Nouuelle Angleterre.

IUNIO

4. Ie nommé le P. Menar pour estre superieur aux Trois Riuieres. omnia peculia Huronum, & Algonquinorum, sublata.

6. Nous partons des Trois Riuieres pour reuenir a Quebec où nous arriuons le landemain sur les 4. heures. Chemin faisant nous visitasmes 1 habitation de la Riuiere fauerel. au dessous du Cap des Trois Riuieres.

7. Nous apprennons l'arriuee du P. Druillettes depuis trois iours. item le depart de la Ste Anne qui n'estoit partie que le matin, commandée par Mr Marsolet; le P. De Quen estant de la partie pour aller aux *8mami8eK*. . . . La Sainte Anne fut de retour

Sauuages 8mami8eK.

died on the ninth day after his injury; the other, named La Jeunesse, having an arm broken, and a shoulder pierced through and through, by a ball. That very evening they were sent in a shallop to Quebec, in order to be cared for at the hospital. The Four others, of those ten Iroquois, had gone into the clearings, where they killed a Huron named Honditsoa,oritehoiachon'nen.

In the morning, the *Ste. Anne* had started for Quebec.

29. The shallop returns from Quebec and brings letters from Father Druillettes, from New England.

JUNE.

4. I appointed Father Menar to be superior at Three Rivers. *Omnia peculia Huronum, et Algonquinorum, sublata.*

6. We leave Three Rivers to return to Quebec, where we arrive the next day, about 4 o'clock. On the way, we visited the settlement of the River faverel, below the Cape of Three Rivers.

7. We learn of the arrival of Father Druillettes,[42] three days ago; *item*, of the departure of the *Ste. Anne*, which had sailed only that morning, commanded by Monsieur Marsolet,—Father De Quen being of the party, to go to the *Oumamiwek*. . . . The *Sainte Anne* returned to Quebec on the 10th day of August, and brought news of the ship *St. Jean*.

Oumamiwek Savages.

a Quebec le 10sme iour d'Aoust & apporta nouuelle du nauire St Iean.

8 iour du St. Sacrement La procession se fit apres vespres. Ie portay le St. Sacrement. Mr de More, Mr Menoil, Mr Seuestre & vn Algonquin porterent le daiz.

9. Arriua vne chaloupe des Trois Riuieres, qui nous amena Poisson malade. Vn canon s'estant creué, lors qu'il le tiroit a la procession du St Sacrement luy auoit cassé vn bras &c.

Guil. boiuin, & panie, donnez—

10 Deux chaloupes repartent pour les Trois Riuieres dans lesquelles Guillaume *Boiuin* & Charles *Panie* s'embarquerent, pour aller bastir vne maison pour nos Peres, la leur deuant estre démolie.

Mr. de L Incar. Supre.

12 On fait l'eslection de la Mere Marie de l'Incarnation pour superieure des Vrsulines. i'eus pour assistans le P. Le Mercier & Mr. Vignal. . . . L'apresdisnèe la Mere Marie de St. Ioseph fut continuee assistante. & la Mere de Ste. Claire fut eslue Depositaire. omnia primo scrutinio.

abenaq. soKoquiois.

22. le P. Druillettes, Mr Godefroy & Iean Guerin, partout auec les Abnaquinois, & vn *SoKoquinois*, pour la Nouuelle Angleterre. 7 ou 8 canots. Noel TeKȣerimat est de la partie.

26. Le P. Buteux arriue en chaloupe a Quebec, lequel estoit arriué aux Trois Riuieres, retournant des AtiKamegues, le 18sme. du mois, auec Mr Normanuille.

26. Le P. Chaumonot auec Eustache par-

8, day of the Blessed Sacrament. The procession took place after vespers. I bore the Blessed Sacrament; Monsieur de More, Monsieur Menoil, Monsieur Sevestre, and an Algonquin, bore the canopy.

9. A shallop arrived from Three Rivers, which brought us Poisson, sick. A cannon, having burst when he was firing it at the procession of the Blessed Sacrament, had broken his arm, etc.

Guillaume boivin and panie, donnés.

10. Two shallops leave again for Three Rivers, in which Guillaume *Boivin* and Charles *Panie* embarked, in order to go and build a house for our Fathers,—as theirs was to be demolished.

Mother de L'Incarnation, Superioress.

12. Mother Marie de l'Incarnation is elected superioress of the Ursulines. I had for assistants Father Le Mercier and Monsieur Vignal. . . . After dinner, Mother Marie de St. Joseph was retained as assistant, and Mother de Ste. Claire was elected Procurator; *omnia primo scrutinio.*

Abenaquiois. Sokoquiois.

22. Father Druillettes, Monsieur Godefroy, and Jean Guerin leave with the Abnaquinois and a *Sokoquinois* for New England; 7 or 8 canoes. Noel Tekwerimat is of the party.

26. Father Buteux arrives in a shallop at Quebec; he had arrived at Three Rivers,—returning from the Atikamegues,—on the 18th of the month, with Monsieur Normanville.

26. Father Chaumonot, with Eustache, leaves for Tadoussac with some Huron canoes,

tent pour Tadoussac auec quelques canots Hurons, pour la pesche. Il retourne le 16 Iuillet.

29. arriue vne chaloupe de Gaspé, qui nous apporte les premieres letres de france. & ensemble la Nouuelle de nostre fregate prise a Gaspé par vne barque de Madame Daunay. Mr Barreau estoit chef de cette chalouppe.

29. 2 Algonquins, pris au sault de la Chaudiere vis a vis de Sillery par cinq Iroquois. . . . N. f. Pierre feauté y auoit esté le iour precedent, & y alla le mesme iour visiter ses retz

30. Vn autre Algonquin pris par les mesmes Iroquois vers la Poterie. Son compagnon Mathieu, s'eschappa. ils alloient aux 3 Riuieres.

IULIO

3 Le P. Buteux va a Tadoussac, dans la chalouppe de m^r. Barreau.

4. Nouuelles arriuent des 3 Riuieres de 3. Algonquines eschappees des Iroquois. & de 2 Algonquins; l'vn pris au sault de la Chaudiere, l'autre qu'on croioit auoir esté pris le 30^sme. du mois precedent. vide supra. Nouuelle de l'estat des Hurons, & de la defaite des Tangȣaonronnons, dans le lac des Nipissiriniens, par 50 Iroquois.

5. N. f. Pierre feauté, & N. f. Nicolas vont aux 3. Riuieres.

Le P Buteux estant arriué a Tadoussac le

for the fishery. He returns on the 16th of July.

29. A shallop arrives from Gaspé, which brings us the first letters from france, and also the News of our frigate, captured at Gaspé by a bark of Madame Daunay.[43] Monsieur Barreau was in command of this shallop.

29. 2 Algonquins were taken at the fall of la Chaudiere, opposite Sillery, by five Iroquois. . . . Our brother Pierre feauté had been there the day before, and went there the same day to visit his nets.

30. Another Algonquin is taken by the same Iroquois, toward la Poterie; his companion, Mathieu, escaped. They were going to 3 Rivers.

JULY.

3. Father Buteux goes to Tadoussac in the shallop of monsieur Barreau.

4. News arrives from 3 Rivers concerning 3 Algonquin women, who escaped from the Iroquois; and of 2 Algonquin men,—one captured at the Chaudiere fall, the other, who was thought to have been captured on the 30th of the preceding month. *Vide supra.* News of the condition of the Hurons, and of the defeat of the Tangwaonronnons,[44] on the lake of the Nipissiriniens, by 50 Iroquois.

5. Our brother Pierre feauté and Our brother Nicolas go to 3 Rivers.

Father Buteux, having arrived at Tadoussac on the 6th day of July, started thence on the 7th to go to Gaspé and to isle percee.

6sme iour de Iuillet, en partit le 7sme. pour aller a Gaspé & a l'isle percee

le 17sme. ie parts pour l'Isle aux oyes. i'en retourne le 22.

le 21 à dix heures du matin brusla la maison de Racine.

le 30. arriue la barque des Trois Riuieres, qui apporte pour nouuelles 1° que le 27 de May 4. Hurons venus de la Nation Neutre, arriuez a Montreal auoient dit que les deux coliers donnez par Mr le Gouuerneur, a Ohenhen, pour en estre porteur auoient esté receus. &c. 2° que Iaques Ondhȣara'ĸ pris le printemps a la chasse, auec son oncle Aontrati, estoit retourne d'Anniene. & estoit arriue a Montreal le 8sme iour de Iuin; iour du St Sacrement, & auoit apporté pour nouuelles, que &c. 3° que le 18sme iour de Iuin, iour de Dimanche, a l'issue des deux Messes on s'estoit battu a Montreal contre 50 ou 60 Iroquois. dans lequel combat les françois s'estoient comportez vaillamment, vn Capitaine Iroquois y estant demeuré sur la place, & plusieurs blessés Quatre françois y furent blessez, & entre iceux Leonard Barbau, qui ne suruesquit que deux iours. . . . 4° Que quantite de trouppes Iroquoises, paroissoient continuellement, sans auoir fait aucun coup. item Trois Riuieres.

Combat des Iroquois Et françois a Montr.

le 15. de Iuillet vne troupe d'Iroquois auoient pris vn Huron, nommé TeArachia'ĸȣa,

On the 17th, I start for Isle aux oyes; I return thence on the 22nd.

On the 21st, at ten o'clock in the morning, Racine's house burned.[45]

On the 30th, the bark from Three Rivers arrives, which brings as news: 1st, that, on the 27th of May, 4 Hurons who had come from the Neutral Nation had said, when they arrived at Montreal, that the two collars given by Monsieur the Governor to Ohenhen, as bearer thereof, had been received, etc. 2nd, that Jaques Ondhwara'k, captured in the spring while hunting, with his uncle Aontrati, had returned from Anniene,—arriving at Montreal on the 8th day of June, the day of the Blessed Sacrament,—and had brought for news that, etc. 3rd, that on the 18th day of June,—a Sunday,—at the conclusion of the two Masses, they had fought at Montreal against 50 or 60 Iroquois, in which combat the french had behaved valiantly,—an Iroquois Captain being left there on the spot, and several having been wounded. Four frenchmen were wounded there, and among these, Leonard Barbau,[46] who survived only two days. . . . 4th, that many Iroquois bands were continually appearing, without having dealt any blow. *Item* at Three Rivers.

Fight between the Iroquois And french at Montreal.

On the 15th of July, a band of Iroquois had seized a Huron named Tearachia'kwa, and had killed another, named Sohonetsi,—four others having escaped; these six Hurons had been on the other side of the River, in the

& en auoient tué vn autre, nommé Sohonetsi; quatre autres s'estans eschapez; ces six Hurons ayans esté le matin, de l'autre costé de la Riuiere, en trois canots, querir du foin. Les Iroquois ayans fait leur coup de l'autre costé de la Riuiere, & ayant veu que nos françois, au nombre d'enuiron 50. alloient par terre, pour requerir le bestial, qui estoit esloigné plus l'une lieue des Trois Riuieres; ils se ietterent dans leurs canots, & ayans couppé la Riuiere, ils vinrent aborder au lieu ou estoient des bœufs & des vaches, plus esloignees, nos françois n'y estans pas encore arriuez. ils y tuerent cinq bestes sur la place, dont ils emporterent le meilleur. mais outre cela, il se trouua a redire douze ou treize autres, tant bœufs, que vaches. siue ab Iroquæis occisi sint boues, soit qu'ils se soient dispersez & perdus.

coups des Iroquois aux Trois riuieres.

le 26sme cinq canots Iroquois parurent aux Trois Riuieres, sans autre effet, que d'y auoir tué vne genisse, qu'ils laisserent sur la place, ayant eté contrains de repasser la Riuiere auec precipitation, se voyans descouuerts, & voyans que les françois alloient a eux, partie par eau, partie par terre.

AUGUSTO.

le 7sme. fut tué aux Trois Riuieres par les Iroquois, Maturin, homme d'Antoine des Rosiers. estant party dez les quatre heures du matin, pour aller tirer sur les corneilles de son champ. Il fut trouué mort sur le chemin,

morning, in three canoes, to get hay. The Iroquois, having dealt their blow on the other side of the River, noticed that our french, to the number of about 50, were going by land to bring back the cattle, which were more than a league distant from Three Rivers. They jumped into their canoes; and, having crossed the River, they came to land at a place still farther away, where some oxen and cows were,— our french not yet having arrived there. They killed five beasts there on the spot, the best of which they carried off; but, besides that, there were found missing twelve or thirteen others, both oxen and cows; *sive ab Iroquæis occisi sint boves*, or else they may have become dispersed and lost.

Blows by the Iroquois at Three rivers.

On the 26th, five Iroquois canoes appeared at Three Rivers, without accomplishing anything, except to kill a heifer there. This they left on the spot, having been constrained to recross the River hastily,— seeing that they were discovered, and that the french were moving toward them, partly by water, partly by land.

AUGUST.

On the 7th, Maturin, Antoine des Rosiers'[47] man, was killed at Three Rivers by the Iroquois; he had started as early as four o'clock in the morning, to go and shoot crows in his field. He was found dead on the road, with two arquebus shots in the breast, and a hatchet in his head. Some men had started that morning in a shallop, in order to go and get

de deux arquebuzades, en la poitrine; & la hache dans la teste. on estoit party le matin en chalouppe, pour aller querir quelques pieces de pin, en vn lieu nommé la Piniere; on a trouué tout bruslé, par les ennemys, comme l'on croit.

le 12. le P. De Quen & le P. Buteux arriuent de Tadoussac

M. Le Comte de Quen.

le 13 La barque commandee par Martin Grouuel, arriue, ayant fait bon voyage. le S^r^. Baron, de la maison de *M^r^. le Conte dognon.*

le 14. vne chalouppe arriue des Trois Riuieres, qui nous apporte la nouuelle de la mort de M^r^. Hertel, mort le iour S^t^. Laurent.— otsie'ka moritur.—

le 15. Nous receuons letres du P. Druillettes, du 12. Iuillet. de Kȣsinok sur Kenebeki, où il estoit arriué le 3^sme^. iour de Iuillet. & d'ou il deuoit partir pour Boston, le 13^sme^.

le 18^sme^. a 8. heures du soir arriue le premiere Nauire, de france, dit le S^t^. Iean, commandé par le Capitaine Boutin.

le 25. nous receuons letres de Montreal, par lesquelles nous apprennons 1° que Denys Archambaut auoit esté tué roide mort sur la place d'un canon qui se creua, lorsqu'on le tiroit pour le troisieme coup contre 60 Iroquois. ce fut le 26 de Iuill.

2° que Aθohonchiȣane & Toratati estoient arriuez des Hurons le 1^r^ d'Aoust.

3° que le 16^sme^ d Aoust l'Iroquois ayant

some pine logs, at a place named la Piniere; they found everything burned,—by the enemies, as is believed.

On the 12th, Father De Quen and Father Buteux arrive from Tadoussac.

13th. The bark commanded by Martin Grouvel arrives, having made a prosperous voyage. The Sieur Baron, of the house of *Monsieur the Count dognon.*[48]

Monsieur The Count de Quen.

On the 14th, a shallop arrives from Three Rivers, which brings us the news of the death of Monsieur Hertel, who died on St. Lawrence's day. Otsie'ka *moritur.*

15th. We receive letters from Father Druillettes, dated July 12th, at Kousinok on Kenebeki,—where he had arrived on the 3rd day of July, and whence he was to start for Boston on the 13th.

On the 18th, at 8 o'clock in the evening, arrives the first Ship from france, called the *St. Jean,* commanded by Captain Boutin.

On the 25th, we receive letters from Montreal, by which we learn: 1st, that Denys Archambaut had been instantly killed by a cannon which burst while he was firing it, for the third time, against 60 Iroquois. This was on the 26th of July.

2nd, that Athohonchiwane and Toratati had arrived from the Hurons on the 1st of August.

3rd, that on the 16th of August the Iroquois, having appeared toward the middle of the clearings, were put to flight by our french.

paru, vers le milieu des deserts, fut mis en fuite par nos françois.

le 27. Torata'ti arriue a Quebec & nous apprend l'estat des Hurons.

le 31. Noel Tekȣerimat retourne de Boston, auec letre du P. Druillettes.

SEPTEMBRI

Le 1r iour de Septembre le St. Ioseph retourne de Tadoussac & ensemble la barque de Martin Grouuel, qui estoit allée la secourir.

le 3. La fleur de Paris, Tandȣtaionk & vn Abnaquinois Algonquinizé partent pour aller querir le P. Druillettes.

le 16. Part le petit St. Iean, commandé par le Capitaine Boutin.

le 18. arriue de Bonauenture, la Chalouppe de Iean Langlois, qui nous apporta quelques lards, vins, &c.

Le mesme iour, a vne heure deuant le coucher du soleil, fut tuée par les Iroquois, Louyse, femme de Chagniau, dans sa maison. il ne parut que 3 Iroquois.

Le 20esme du mesme, arriua Madame de Monceaux & Mr Dauteuil, en vne chalouppe. ils auoient laissé leur Nauire Hollandois a Tadoussac, où ils estoient arriuez le 16 du mois, estans arriuez a Gaspé le 8esme. ils estoient partys de la Rochelle le 16esme iour de Iuillet.

Le 22esme arriua la ste Anne, retournee de Montreal, & des 3 Riu.

Septembre

Le 1er iour de Septembre le St Joseph retourne de Tadoussac & conduit la barque de Martin Grouvel, qui estoit allee la secourir.

Le 3. La Hienne de Paris, Tandestaient & un Abnaquinois Algonquinien partent pour aller querir le P. Druillettes.

Le 16. Part le pkt St Jean, commande par le Capitaine Boutin.

Le 18. arrive de Bonnenture, la Chaloupe de Jean Langlois, qui nous apporta quelques lards, vins, &c.

Le mesme iour, a une heure deuant le coucher du Soleil, fut ~~pris~~ par les Iroquois, Longue, Femme de Chapman, dans sa maison, ~~de [illegible]~~ . il ne sauoit que 3 Iroquois.

Le 20 eme du mesme, arriua Madame de Monceaux & Mr Dautonil, en une chaloupe. ils auoient laisse leur Nauire Hollandois a Tadoussac, ou ils estoient arriuez le 16 du mois, estant arriuez a Gaspe le 8 eme. ils estoient partis de la Rochelle le 16 eme iour de Juillet.

Le 22 eme arriua la Ste Anne, retournee de Montreal, & des 3 Riu. Soxoquinois, sur les 7 heures du soir. desquels celuy qui le printemps estoit venu icy Ambassadeur estoit l'on. Lesdits Soxoquinois ayant dit a Noël Tekouerimat, qu'ils estoient venus en Compagnie de cent autres Soxoquinois, lesquels ils auoient laissez faisant la chasse, vers Richelieu; & s'estant conpper en leur narre, desorte quon auoit tout sujet de se douter qu'ils n'y eussent de la fourbe dans le procede desdits Soxoquinois, & qu'ils ne vinsent animo potius hostili, quam amico: Noël en ayant donné aduis a quelques canots de Hurons, qui pescheoient de l'anguille proche de Sillery; lesdits Hurons vinrent de nuit mettre icy l'alarme a Quebec, disans qu'il y auoit 200. Iroquois tout proche de Sillery, qui venoient l'attaquer. Pour secourir tant Sillery que le Cap rouge on despescha sur l'heure une troupe de francois, qui y arriuerent auant iour. Les trois Soxoquinois en prirent l'espouuante & deux d'eux prirent la fuite, s'estant eschappez par dessus les murailles. Le troisieme estant demeure, il s'estiroit qui Legati fuit venerat.

Ravages faites par les Iroquois.

Dans la barque Ste Anne estoient un Huron, nommé Tsaskonhoki, d'Arketti: lequel estoit arriué dans le mois d'Aoust, a Montreal, auec un sien neueu, nommé Aarenhonion, qui venoient d'Atrakeua; Qui dirent pour nouuelle 1° la prise de Teotondiaton, & la desolation de la Nation Neutre. quam alio modo narraturi, quion ne nous l'auoit fait entendre auparauant. 2° ils nous dirent que ceux de St Michel Atakontaronat, & les Arondaeuin s'estoient donnez librement aux Somontbeir. 3° que ces Messieurs de St Michel, auoient desia tenu force conseil, auec leurs nouueaux parens Somontbeir. de foriendo foedere cum Gallis, Contra les Iroquois Amnieromons; & que pour ce sujet ils estoient sur le point dequipper un canot pour icy, de 4 Tsakontaronat, & de 2 Somontbeir. pour sçauoir le dessein, & la pensee d'omontio.

Le 23 arriue une chaloupe des 3 Riuieres, pour nous donner aduis, qu'un canot Iroquois auoit esté apperceu passant par les 3 Riu. pour descendre icy bas. & que les Iroquois estoient en campagne.

le 24 eme du mesme mois, Le Soxoquinois qui estoit resté, se retira incognito, auec un Abnaquinois, ~~qui~~ ayant derobé un canot de Thomas Hoyet.

le 25 repart la chaloupe de Jean Langlois.

36 Canots de Hurons, qui tiennent secon viement grossir notre Colonie.

le 26 arriue a Quebec la nouuelle, de 36 canots Hurons, qui Ecouenent, Ondhatetaiouk, Hook, Handotouk

Octobre

Mr de Lauzon.

Les Peres de retour.

Le 12. arriue la Chaloupe des Nauires, qui amenoient Mr de Lauzon & C. item la fregate enuoyee par le Lieutenant de Lacadie, laquelle auoit esté prise sur le printemps par les gens de Madame Daunay. Messieurs Denys, qui auoient esté pris prisonniers par Madame Daunay, furent aussi enuoyez dans la mesme fregate. Soyllon Un Pere Cordelier Italien, nommé le P. Bernardino, qui estoit auec Mr Denys, fut recon. ce nous en hospitium, iusques le Nouembre qui s'embarqua pour la France dans le nauire Hollandois

PHOTOGRAPHIC FACSIMILE OF P. 89, OF MS. JOURNAL DES JÉSUITES, IN LAVAL UNIVERSITY.

27th. Torata'ti arrives at Quebec, and informs us of the condition of the Hurons.

31st. Noel Tekwerimat returns from Boston, with letters from Father Druillettes.

SEPTEMBER.

On the 1st day of September the *St. Joseph* returns from Tadoussac, and with it Martin Grouvel's bark, which had gone to assist her.

3rd. La fleur de Paris, Tandoutaionk, and an Algonquinized Abnaquinois, start to go and bring Father Druillettes.

16th. The *petit St. Jean* sails, commanded by Captain Boutin.

On the 18th, there arrives from Bonaventure the Shallop of Jean Langlois, which brought us some bacon, wines, etc.

The same day, an hour before sunset, Louyse, wife of Chagniau, was killed in her house by the Iroquois. Only 3 Iroquois were seen.

On the 20th of the same month, Madame de Monceaux and Monsieur Dauteuil arrived in a shallop. They had left their Dutch Ship at Tadoussac, where they had arrived on the 16th of the month, having reached Gaspé on the 8th. They had sailed from la Rochelle on the 16th day of July.

On the 22nd, the *ste. Anne* arrived,—returning from Montreal and 3 Rivers.

On the evening of the same day, there arrived at Sillery a canoe of three Sokoquinois, about 7 o'clock in the evening; one of whom

Le soir du mesme iour, arriua a Sillery vn canot de trois Sokoquinois, sur les 7 heures du soir. desquels celuy qui le printemps estoit venu icy Ambassadeur estoit l'vn. Lesdits sokoquinois ayant dit a Noel Tekȣerimat, qu'ils estoient venus en Compagnie de cent autres Sokoquinois, lesquels ils auoient laissez faisans la chasse, vers Richelieu; & s'estans coupper en leur narré, de sorte qu'on auoit tout suiet de se douter qu'il n'y eust de la fourbe dans le procedé des dits sokoquinois, & qu'ils ne vinsent, *animo poti⁹ hostili, quàm amico:* Noel en ayant donné aduis a quelques canots de Hurons, qui peschoient de l'anguille proche de Sillery; les dits Hurons vinrent de nuit metre icy l'alarme a Quebec, disans qu'il y auoit 200. Iroquois tout proche de Sillery, qui venoient l'attaquer. Pour secourir tant Sillery que le Cap rouge on depescha sur 1 heure vne troupe de françois, qui y arriuerent auant iour. Les trois sokoquinois en prirent l'espouuante, & deux d'iceux prirent la fuite, s'estans eschapper par dessus les murailles. Le troisiesme estant demeure, is scilicet qui Legat⁹ huc venerat.

Rauages faits par Les Iroquois.

Dans la barque Ste Anne estoient vn Huron, nommé Tsaȣenhohi, d'Arhetsi. lequel estoit arriué dans le moys d Aoust, a Montreal, auec vn sien nepueu, nommé A,arenhon,ok. qui venoient d Atra'kȣae; Qui dirent pour nouuelle 1° la prise de Teoto'ndiaton, & la desolation de la Nation Neutre. quàm alio modo narrabant, qu'on ne nous l'auoit fait entendre

was he who had come here in the spring as Ambassador. These sokoquinois told Noel Tekwerimat that they had come in Company with a hundred other Sokoquinois, whom they had left engaged in hunting, toward Richelieu; but they contradicted themselves in their story, so that there was every reason to suspect that there might be some trickery in the behavior of these sokoquinois, and that they came *animo potius hostili, quàm amico.* Noel having given warning to some canoes of Hurons, who were fishing for eels near Sillery, those Hurons came by night to spread the alarm here at Quebec,—saying that there were 200 Iroquois quite near Sillery, who were coming to attack it. To aid both Sillery and Cap rouge, a troop of french were despatched at once, who arrived there before day. The three sokoquinois became terrified thereby, and two of them took flight, escaping over the walls. The third one remained,—*is scilicet qui Legatus huc venerat.*

Ravages wrought by The Iroquois.

In the bark *Ste. Anne* was a Huron named Tsawenhohi, from Arhetsi, who had arrived in the month of August at Montreal, with a nephew of his, named A‚arenhon‚ok, who came from Atra'kwae. They told as news: 1st, the capture of Teoto'ndiaton, and the desolation of the Neutral Nation:[49] *quàm alio modo narrabant* from what we had been given to understand before. 2nd, they told us that those of St. Michel Atahonta‚enrat, and the Arendae'ronnons, had given themselves freely to the sonnontw'eronnons. 3rd, that

auparauant. 2° ils nous dirent que ceux de St Michel Atahonta,enrat, & les Arendae'r. s'estoient donnez librement aux sonnont8'er. 3° que ces Messieurs de s^t Michel, auoient desia tenu force conseils, auec leurs nouueaux parens Sonnont8e'r de feriendo fœdere cum Gallis, Contra les Iroquois Annie'ronnons: & que pour ce suiet, ils estoient sur le point dequipper vn canot pour icy de 4 Tahonta,enrat, & de 2 Sonnont8e'r. pour scauoir le dessein, & la pensee d'onnontio.

Le 23 arriue vne chalouppe des 3 Riuieres, pour nous donner aduis, qu'vn canot Iroquois auoit esté apperceu passant par les 3 Riu. pour descendre icy bas. & que les Iroquois estoient en campagne.

le 24^esme du mesme mois, Le Sokoquinois qui estoit resté, se retira incognito, auec vn Abnaquinois ayans desrobé vn canot de Thomas Hayot.

le 25 repart la chalouppe de Iean Langlois.

36 Canots de Hurons qui viennent se donner aux francois.

le 26 arriue a Quebec la nouuelle de 36 canots Hurons, qui viennent grossir nostre Colonie. Aenhio, ondhatetaionk, Hoek, Handotonk.

OCTOBRE.

M^r. de Lauzon.

le 12. arriue la Chalouppe des Nauires, qui amenoient *M^r. de Lauson* &c. item la fregate renuoyee par le Lieutenant de L'acadie, laquelle auoit esté prise sur nous le printemps par les gens de Madame Daunay. *Messieurs Denys* qui auoient este pris prisoniers par

M^rs. Denys de retour.

those Gentlemen of st. Michel had already held many councils with their new kinsmen, the Sonnontwe'ronnons, *de feriendo fœdere cum Gallis, Contra* the Iroquois Annie'ronnons; and that for this purpose they were about to man a canoe for this place, with 4 Tahonta'enrat and 2 Sonnontwe'ronnons, in order to know the purpose and opinion of onnontio.

On the 23rd, a shallop arrives from 3 Rivers, to give us warning that an Iroquois canoe had been perceived passing by 3 Rivers, coming down here; and that the Iroquois were in the field.

On the 24th of the same month, the Sokoquinois who had stayed behind withdrew *incognito*, with an Abnaquinois, having stolen a canoe from Thomas Hayot.

On the 25th, Jean Langlois' shallop sails again.

36 Canoes of Hurons coming to give themselves to the french.

On the 26th, the news arrives at Quebec of 36 Huron canoes, who are coming to swell our Colony. Aenhio, ondhatetaionk, Hoek, Handotonk.

OCTOBER.

Monsieur de Lauzon.

On the 12th, the Shallop arrives from the Ships which brought *Monsieur de Lauson*, etc.; *item*, the frigate sent back by the Governor of Acadia, which had been taken from us in spring by the people of Madame Daunay. *Messieurs Denys*, who had been taken prisoners by Madame Daunay, were also sent back in the same frigate.[50]

Messieurs Denys returned.

Madame Daunay, furent aussi renuoyez dans la mesme fregate.

P. Cordelier chez nous.

Vn Pere Cordelier Italien, nommé le P. Bernardino Seyllon, qui estoit auec Mr Denys, fut receu chez nous in hospitium, iusqu'au 5. de Nouembre qu'il sembarqua pour la france dans le nauire Hollandois.

Le P. I. Lallemant de retour —

Le 13. arriua la flote de 3 Nauires. le st Ioseph. La Vierge, & vn troisiesme Nauire Hollandois. le soir du iour precedans le R. P. Hierosme Lallemant estoit venu prendra les ordres, & scauoir ce qui se feroit, les Nauires estant demeurez a 1 ancre derriere la pointe de Lauzon, qui Le landemain matin parurent sous voile, & prirent port sur les 7 heures du matin *i'allay saluer Mr de Lauson* dans son bord. sur les 8 heures il mit pied a terre. Il alla droit au fort, ou ayant presenté sa Commission, on luy presenta les clefs, & entra dans le fort de la il vint a l'eglise, ou ie le *reçeus more ecclesiastico*, aspergendo *eum aquâ benedictâ*, a l'entree de la porte, & luy disant quelque *8 ou 10 lignes pour sa reception.* en suite le R. P. Lallemant dit la Messe.

reception de Mr de Lauzon chez nous.

Derniers Vœux du pe chaumonnot a La par.

le 18 le P. Chaumonot fit ses derniers vœux, dans 1 eglise Paroissiale. a vne petite Messe, que ie dy, apres la Grande Messe. au sortir de la Mr le Gouuerneur *vint disner en nostre refectoire.* Mr Du Plessis. Mr le Senechal, & Mr de la Sitiere. Mr de Hautuille. Mr de Tilly. Mr De Repentigny, Mr Robineau, Mr Dauteuil.

A Cordelier Father with us.

An Italian Cordelier Father, named Father Bernardino Seyllon, who was with Monsieur Denys, was received with us *in hospitium*, until the 5th of November, when he embarked again for france in the Dutch ship.

Father Jerosme Lallemant returned.

On the 13th arrived the fleet of 3 Ships,—the *st. Joseph*, *La Vierge*, and a third, a Dutch Ship. At evening on the preceding day, the Reverend Father Hierosme Lallemant had come to take the orders, and to know what should be done. The Ships, having remained at anchor behind point de Lauzon, appeared The next morning under sail, and came to port about 7 o'clock in the morning. *I went to greet Monsieur de Lauson* on his deck; about 8 o'clock he landed. He went straight to the fort, where, having presented his Commission, the keys were given to him, and he entered within the fort. Thence he came to the church, where I *received* him *more ecclesiastico, aspergendo eum aquâ benedictâ*, at the entrance to the door, and saying to him some *8 or 10 lines for his reception.*[51] Then the Reverend Father Lallemant said the Mass.

Reception of Monsieur de Lauzon among us.

Final Vows of father chaumonnot at The parish church.

On the 18th, Father Chaumonot took his final vows in the Parish church, at a low Mass which I said after High Mass. At the conclusion, Monsieur the Governor *came to dine in our refectory;* Monsieur Du Plessis, Monsieur the Seneschal and Monsieur de la Sitiere, Monsieur de Hautville, Monsieur de Tilly, Monsieur De Repentigny, Monsieur Robineau, Monsieur Dauteuil.[52]

Compl. des Ecoliers a mr de Lauzon

Vne heure apres midy les escholiers receurent Mr le Gouuerneur *dans nostre nouuelle chapelle. latinâ oratione*, & versibus *Gallicis* &c. Les sauuages danserent &c.

le 25. Nous receuons nouuelles des 3 Riuieres, que les Iroquois auoient esté dans le païs des Atikamegues, & qu'ils y auoient pris 20 personnes, au lieu de la second assemblee.

P. Vimont Curé.

Le 23sme se fit le mariage de Mr le senechal faciente sacrum P. Vimont, quia parochi locum tenebat. ie fus au disner de la nopce le P. Vimont y fut le landemain. & le P. Hierosme Lallemant le troisiesme iour.

le 30. Mr Godefroy retourne de son voyage de la Nouuelle Angleterre. & nous apporte des letres du Pr. Gabriel Druillettes.

NOUEMBRI

5 Part le Nauire Hollandois. dans lequel Mr de Maisonneufue. item Couruille.

Trois franc. noyez.

11. Trois françois se noyent, seruiteurs de Mr Giffard, qui de nuict auoient esté pour traiter du Castor dans l'isle d'orleans.

La St. anne coule a fond.

Le mesme iour arriua la Nouuelle de la Ste. Anne, qui auoit touché sur les roches, & auoit conté bas d'eau, vne lieue en deça du Cap a l'arbre. Mr Du Plessis estoit dedans.

P. Lyonne Et vn fe. vont en france.....

17. Les Nauires St Ioseph Commandé par le Capitaine Boucher, & la Vierge, commandee par le Capitaine Boileau partent, pour la

An hour after noon the pupils received Monsieur the Governor *in our new chapel,—latinâ oratione, et versibus Gallicis*, etc. The savages danced, etc.

Compliments of the Pupils to monsieur de Lauzon.

25th. We receive news from 3 Rivers that the Iroquois had been in the country of the Atikamegues, and that they had there captured 20 persons, at the place of the second assembly.

On the 23rd, the marriage of Monsieur the seneschal occurred,—*faciente sacrum Patre Vimont, quia parochi locum tenebat.* I was at the nuptial dinner. Father Vimont was there the next day, and Father Hierosme Lallemant on the third day.

Father Vimont, Curé.

30th. Monsieur Godefroy returns from his New England journey, and brings us letters from Father Gabriel Druillettes.[53]

NOVEMBER.

5. The Dutch Ship sails, in which was Monsieur de Maisonneufve, *item*, Courville.

11. Three frenchmen are drowned,—servants of Monsieur Giffard,—who by night had gone to trade in Beaver skins on the isle of orleans.

Three frenchmen drowned.

On the same day arrived the News about the *Ste. Anne*, which had grounded on the rocks and sunk in the water, a league this side the Cap a l'arbre. Monsieur Du Plessis was on board.

The Ste. anne *sinks to the bottom.*

17. The Ships *St. Joseph*, Commanded by Captain Boucher, and *la Vierge*, commanded by Captain Boileau, sail for france. Father

Father Lyonne And a brother go to france.

france. P. Lyonne & N. f. Pierre feauté passent en france dans le St Ioseph.

23 arriue la fregate venue de Montreal, qui en rapporte les Castors. elle estoit partie de Montreal le 8 du mois.

DECEMBRI.

habitãon au cap. 1. arriue la barque l'esperance, des 3. Riuieres. On commença de s'habituer au cap, du iour de la Presentation.

4 se representa la Tragedie d Heraclius de Corneille.

Le mesme iour arriua la nouuelle de quelques Iroquois, qui auoient poursuiuy le canot de Poisson, qui montoit aux 3 Riuieres.

8 arriue vn canot des 3 Riuieres, par lequel nous aprennons la prise faite a Montreal d'un Huron, nommé Tentenhaȣita, par les Iroquois, le 15 de Nouembre.

9 Part vne chalouppe pour les 3 Riuieres, qui fut de retour le 15^esme^. du moins les matelots, qui furent contrains de laisser la dite chalouppe, a cause des glaces, au dessus du cap rouge.

Lyonne and Our brother Pierre feauté cross to france in the *St. Joseph.*

23. The frigate coming from Montreal arrives, and brings back the Beaver skins. It had sailed from Montreal on the 8th of the month.

DECEMBER.

1. The bark *esperance* arrives from 3 Rivers. People began to settle at the cape, from the day of the Presentation.

Settlement at the cape.

4. There was a performance of the Tragedy of *Heraclius*, by Corneille.

On the same day, news came of some Iroquois who had pursued Poisson's canoe, which was going up to 3 Rivers.

8. A canoe arrives from 3 Rivers, by which we learn of the capture by the Iroquois, at Montreal, of a Huron named Tentenhawita; which occurred on the 15th of November.

9. A shallop sails for 3 Rivers, which returned on the 15th, at least the sailors, who were constrained to leave the shallop above cap rouge, on account of the ice.

LXXIX

Relation of 1650-51

Paris: Sebastien et Gabriel Cramoisy, 1652

Source: We follow a copy of the original Cramoisy, in possession of The Burrows Brothers Company, Cleveland.

In the present volume, we have space only for chaps. i.–iii.; the document will be concluded in Volume XXXVII.

RELATION
DE CE QVI S'EST PASSE' DE PLVS REMARQVABLE és Missions des Peres de la Compagnie de IESVS, EN LA NOVVELLE FRANCE, ES ANNEES 1650. & 1651.

Enuoyée au R.P. Prouincial de la Prouince de France.

Par le P. PAVL RAGVENEAV, *Superieur des Missions de la mesme Compagnie.*

Assistentiæ Galliæ Soc. Iesu

Ad vsũ Poenit. Gallorũ.

A PARIS,

Chez { SEBASTIEN CRAMOISY, Imprimeur ordinaire du Roy & de la Reyne, ET GABRIEL CRAMOISY. } ruë S. Iacques, aux Cigognes.

M. DC. LII.

AVEC PRIVILEGE DV ROY.

RELATION
OF WHAT OCCURRED
MOST REMARKABLE
in the Missions of the Fathers
of the Society of JESUS,
IN
NEW FRANCE,
IN THE YEARS 1650 AND 1651.

Sent to the Reverend Father Provincial of the Province of France.

By Father PAUL RAGUENEAU, *Superior of the Missions of the same Society.*

PARIS,

Printed by SEBASTIEN CRAMOISY, Printer in ordinary to the King and to the Queen, AND GABRIEL CRAMOISY. ruë St. Jacques, at the Sign of the Storks.

M. DC. LII.

BY ROYAL LICENSE.

Table des Chapitres contenus en ce Liure.

RELATION *de ce qui s'eſt paſſé en la Nouuelle France, és années* 1650. & 1651. . *page* 1.
CHAP. I. *Eſtat des habitations Françoiſes.* 4
CHAP. II. *Eſtat de l'ancien païs des Hurons, & de la nation Neutre.* 15
CHAP. III. *Eſtat des Miſſions pour la conuerſion des Sauuages.*
De la Reſidence de Sillery. . . . 31
De la Reſidence des trois Riuieres. . . 33
De la Reſidence de Montreal. . . . 40
De la Colonie Huronne. . . . 42
De la Miſſion de Tadouſſac. . . . 62
De la Miſſion de Oumamioüek. . . 65
De la Miſſion des Abnaquiois. . . 67
De la Miſſion des Attikamegues. . . 70
Journal du P. Iaques Buteux, &c. . . 73
Lettre du P. Jaques Buteux, &c. . . . 126

Table of the Chapters contained in this Book.

RELATION of what occurred in New France, in the years 1650 *and* 1651. . *page* 1.

CHAP. I. *Condition of the French settlements.* 4

CHAP. II. *Condition of the former country of the Hurons, and of the Neutral nation.* . . 15

CHAP. III. *Condition of the Missions for the conversion of the Savages.*

Of the Residence of Sillery. . . . 31

Of the Residence of three Rivers. . . 33

Of the Residence of Montreal. . . . 40

Of the Huron Colony. 42

Of the Tadoussac Mission. . . . 62

Of the Oumamiouek Mission. . . . 65

Of the Abnaquiois Mission. . . . 67

Of the Attikamegues Mission. . . . 70

Journal of Father Jaques Buteux etc. . . 73

Letter of Father Jaques Buteux etc. . . 126

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Av R. P. Clavde de Lingendes Prouincial de la Compagnie de IESVS *en la Prouince de France.*

MON R. PERE,

Pax Chriſti,

Le ſecours que nous attendions de la France dés le Printemps, n'eſt arriué que le treiziéme de ce mois d'Octobre, apres auoir laſſé nos attentes & nos eſperances. Mais enfin [2] la flotte nous ayant amené Monſieur de Lauzon pour nouueau Gouuerneur, & en ſa perſonne, les deſirs, les eſperances, & la ioye de la Nouuelle France, tout le païs a repris en vn moment vne nouuelle face: & il ſemble qu'en perdant la memoire de nos anciennes craintes, & des mal-heurs qui nous ont accueilly, on n'ayt plus d'autres ſentimens, que de benir Dieu d'vn bien qu'on cherit autant que la vie, & qui nous promet la venuë de tous les autres biens. Cela ſeul ſuffiroit, & pourroit tenir lieu d'vne Relation toute entiere. Mais toutefois ie ne puis me diſpenſer de vous écrire encore cette année nos pertes, & nos gains, nos triſteſſes, & nos ioyes, nos eſperances, & nos craintes, & enfin nos obſcuritez pluſtoſt que nos lumieres: Car

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS in the country of New France, from the Summer of the year 1650 to the Summer of the year 1651.

To Reverend Father Claude de Lingendes, Provincial of the Society of JESUS *in the Province of France.*

MY REVEREND FATHER,

Pax Christi.

The assistance that we expected to receive from France in the Spring arrived only on the thirteenth of this month of October, after having wearied our expectations and our hopes. But at last [2] the fleet brought us Monsieur de Lauzon as our new Governor, and in his person the desires, the hopes, and the joy of New France; in an instant the whole country assumed a new aspect; and it seems that, in losing the recollection of our former fears and of the misfortunes that assailed us, we have no other thought than to praise God for a blessing which we cherish as much as life and which promises us the advent of all other blessings. This alone would suffice, and might take the place of an entire Relation. However, I cannot dispense from again writing to you this year about our losses and our gains, our sorrows and our joys, our hopes and our fears, and, finally, our obscurities rather than our lights. For, to tell the truth, we walk more than ever in [3]

à vray dire, nous marchons plus que iamais dans vne [3] nuict obſcure: mais nous y marchons auec Dieu qui nous y conduira. *Dies diei eructabit verbum, & nox nocti indicabit ſcientiam.* Nous recommandons toujours cette Miſſion aux prieres de voſtre Reuerence, & de tous ceux qui ont de l'affection pour la conuerſion des Sauuages: puis qu'apres tout, c'eſt en Dieu ſeul que nous iettons nos confiances, & qu'il eſt vray que le ciel pluſtoſt que la terre, remplira les attentes de nos deſirs,

Mon Reuerend Pere,

De Quebec ce 28.
Octobre 1651.

Voſtre tres-humble & tres-obeïſſant ſeruiteur en N. S.
PAVL RAGVENEAV.

darkness; but we walk with God who will lead us therein. *Dies diei eructabit verbum, et nox nocti indicabit scientiam.* We ever commend this Mission to the prayers of your Reverence, and of all those who take an interest in the conversion of the Savages; for, after all, our hopes rest in God alone, and it is true that heaven rather than earth will fulfill the expectations of our desires.

My Reverend Father,

From Quebec, this 28th
of October, 1651.

Your very humble and very obedient servant in Our Lord,
PAUL RAGUENEAU.

[4] CHAPITRE I.

ESTAT DES HABITATIONS FRANÇOISES.

LA recolte des bleds a eſté cette année tres-heureuſe par tout, mais principalement à Montreal, où les terres ſont fort excellẽtes; ce lieu ſeroit vn Paradis terreſtre pour les Sauuages & pour les François, n'eſtoit la terreur des Iroquois, qui y paroiſſent quaſi continuellement, & qui rendent ce lieu preſque inhabitable: c'eſt pour ce ſujet que les Sauuages s'en ſont retirez, & il n'y reſte en tout qu'enuiron cinquante François. C'eſt merueille qu'ils n'ayent eſté exterminez par les frequentes ſurpriſes des troupes Iroquoiſes, qui ont eſté fortement ſouſtenuës & repouſſées diuerſes fois. Mõſieur de Maiſon-neufue a maintenu [5] cette habitation par ſa bonne conduite, la paix y a regné entre les François, & la crainte de Dieu; le plus grand mal-heur qui leur ſoit arriué a eſté en la perſonne d'vne pauure femme Françoiſe, qui fut priſe au mois de May par vne cinquantaine d'Iroquois, tout à la veuë du fort, & qui fut emmenée captiue. Du depuis elle a eſté bruſlée crue[l]lement par ces barbares, apres qu'ils luy eurent arraché les mammelles, qu'ils luy eurent couppé le nez & les oreilles, & qu'ils eurent déchargé ſur cette pauure brebis innocente le poids de leur rage, pour ſe vanger de la mort de huict de leurs hommes, qui eſtoient demeurez dans vn combat de cét Eſté. Dieu donna du courage & de la pieté à cette pauure femme,

[4] CHAPTER I.

CONDITION OF THE FRENCH SETTLEMENTS.

THE wheat crop has been very good everywhere, this year, but especially at Montreal, where the land is most excellent. That spot would be an earthly Paradise for both the Savages and the French, were it not for the terror of the Iroquois, who make their appearance there almost continually and nearly render the place uninhabitable. On this account, the Savages have withdrawn from it; and only about fifty French remain there. It is a wonder that they have not been exterminated by the frequent surprises of the Iroquois bands, which have many times been stoutly resisted and repelled. Monsieur de Maison-neufve has maintained [5] that settlement by his good management. Peace has reigned among the French, and so has the fear of God. The greatest misfortune that has happened to them was in the person of a poor French woman who was seized in the month of May by about fifty Iroquois, in the very sight of the fort, and was carried away a captive. Afterward, she was cruelly burned by those barbarians, after they had torn off her breasts, cut off her nose and ears, and vented their fury on that poor innocent lamb, in revenge for the death of eight of their men, who had fallen in a battle this Summer. God gave that poor woman courage and piety in the midst of the tortures; she ceased not to implore his aid; her eyes were [6] fixed on heaven, and her heart

au milieu des tourmẽs, ſans ceſſe elle imploroit ſon ſecours, ſes yeux furent [6] colez au ciel, & ſon cœur fut fidele à Dieu iuſqu'à la mort, en expirant elle auoit encore à la bouche le nõ de Iesvs, qu'elle inuoqua auſſi long-temps que durerent ſes peines.

Aux trois Riuieres, quelques François & quelques Hurons ont eſté tuez cét Eſté par des bandes Iroquoiſes. Le ſecours qui nous eſt venu cette année de France eſt abſolument neceſſaire en ce lieu; car à vray dire, il n'a pû ſubſiſter que par miracle. Les habitans attribuent leur conſeruation au recours extraordinaire qu'ils ont eu à la ſaincte Vierge, dont il y auoit vn petit oratoire en chaque maiſon; l'vn eſtoit dedié à Noſtre Dame de Lorette, l'autre à Noſtre Dame de Lieſſe, les autres à Noſtre Dame des Vertus, de bon Secours, de bonne Nouuelle, de la Victoire, & à quantité d'autres titres, ſous leſquels [7] on honnore la ſaincte Vierge en diuers lieux de la Chreſtienté. C'eſtoit vne deuotion ordinaire à ces pauures habitans, d'aller viſiter ces petits oratoires en diuers iours de la ſemaine, principalement les Samedis, que le concours y eſtoit plus grand, & en chaque maiſon matin & ſoir, tout le monde ſe raſſembloit pour y faire les prieres en commun, & l'examen de leur conſcience, & pour y dire les Litanies de la tres-ſaincte Vierge: le chef de la famille eſtant d'ordinaire celuy qui faiſoit les prieres, & auquel tous les autres reſpondoient, femmes, enfans & ſeruiteurs.

A Quebec & aux habitations qui en dépendent, cette façon de faire les prieres matin & ſoir a eſté vne deuotion ordinaire, chaque maiſon ayant pris vn Sainct pour Patron, & fait vn vœu public, que chacun

was faithful to God unto death; on expiring, the name of JESUS still lingered on her lips, and she invoked him as long as her sufferings lasted.

At three Rivers, some French and some Hurons were killed this Summer by Iroquois bands. The assistance that has come to us from France this year is absolutely needed in this place; for, to tell the truth, it has existed only through a miracle. The inhabitants attribute their preservation to the extraordinary recourse that they had to the blessed Virgin, in whose honor a small oratory was established in each house. One was dedicated to Nostre Dame de Lorette, another to Nostre Dame de Liesse, others to Nostre Dame des Vertus, de bon Secours, de bonne Nouvelle, de la Victoire, and many other titles under which [7] the blessed Virgin is honored in various parts of Christendom. The usual devotion of these poor inhabitants was to visit these small oratories on different days in the week, principally on Saturdays when the attendance was more numerous; and in every house, morning and evening, all assembled to say their prayers in common, to examine their consciences, and to recite the Litanies of the most blessed Virgin. The head of the family usually said the prayers, and all the others — women, children, and servants — gave the responses.

At Quebec and in the settlements that are its dependencies, this custom of saying the prayers morning and evening has been a common devotion. Each household took a Saint for its Patron, and made a public vow that each person [8] would confess and receive communion at least once a month. Our Fathers, everywhere, did all in their power to obtain that peace and union of hearts should prevail more

ſe [8] confeſſeroit & ſe communieroit au moins vne fois le mois. Nos Peres ont fait par tout ce qu'ils ont pû pour y mettre la paix & l'vnion des cœurs, plus que iamais elle n'y auoit eſté. Les viſites frequentes qu'on a fait, meſmes aux lieux les plus eſloignez, de huict & de dix lieuës, n'ont pas eſté ſans fruit: la pluſpart de ceux qui ſont en ce païs, aduoüent qu'en aucun lieu du monde ils n'y auoient trouué, ny plus d'inſtruction, ny plus d'aides pour leur ſalut, ny vn ſoin de leur conſcience plus doux & plus facile.

Les Meres Hoſpitalieres ſont plus que iamais neceſſaires au païs, car leur maiſon eſt toujours vn aſyle aſſeuré pour les pauures, tant François que Sauuages; elles y ont rendu tout le cours de l'année, & aux vns & aux autres toutes les charitez poſſibles au deſſus de leurs forces, quoy [9] qu'au deſſous de leur courage, car vrayement elles ſe confient en Dieu & font plus qu'elles ne peuuent. Elles ſe paſſent de fort peu, aimant mieux tout ſouffrir que de ſe plaindre, ou de manquer aux pauures, qu'elles preferent à leurs propres beſoins.

Les Meres Vrſulines ont eſté viſitées de Dieu dans l'incendie de leur maiſon, qui arriua le trentieſme iour de Decembre ſur les deux heures apres my-nuit. Le feu qui s'eſtoit pris par leur boulangerie, auoit quaſi gagné le haut de la maiſon auant qu'elles s'en fuſſent apperceuës. Ce fut beaucoup pour elles qu'elles ayent pû ſe tirer du millieu des flammes pour ſe ietter au milieu des neiges; & c'eſt quaſi vn miracle que leurs petites penſionnaires Sauuages & Françoiſes n'ayent pas eſté bruſlées. La charité [10] de quelques-vnes de ces Meres, vrayement toutes

than it had ever done. The frequent visits that were made, even to places situated at a distance of eight and ten leagues, were not without fruit. Most of those who are in this country admit that nowhere else in the world have they found more instruction, more assistance for their salvation, or a more tender and more ready care for their consciences.

The Hospital Mothers are more than ever necessary for this country because their house is always an assured asylum for the poor, both French and Savages. Throughout the year, they have extended to one and all every possible charity,—beyond their strength, although [9] not equal to their courage; for, in truth, they trust in God, and perform more than they are able. They do with very little, preferring to suffer everything rather than to complain, or to cause any privation to the poor, whom they regard more than their own needs.

God visited the Ursuline Mothers with the destruction of their house by fire, which occurred on the thirtieth of December, two hours after midnight. The fire, which broke out in their bakery, had almost reached the upper part of the house before they noticed it. They were very fortunate in being able to escape from the midst of the flames, and to throw themselves into the snow; and it was almost a miracle that their little Savage and French boarders were not burned to death. The charity [10] of some of these Mothers, who are indeed all love, was more active than the fire. It was a pleasure worthy of the sight of the Angels to see them pass through the flames, carrying those little innocents on their bosoms to deposit them in a safe place, and at once returning into danger, without fear of remaining there them-

d'amour, fut plus actiue que le feu. C'eſtoit vn plaiſir digne des yeux des Anges, de les voir trauerſer ces flammes, portant dedans leur ſein ces petites innocentes pour les mettre en lieu de ſeureté, & retourner incontinent dans le peril, ſans crainte d'y demeurer elles-meſmes & d'y bruſler, dans ces deuoirs de charité. Tout leur Monaſtere fut conſommé en moins d'vne heure, & iamais on n'en pût rien ſauuer que quelques meubles de leur Sacriſtie. C'eſt à dire, que ces bonnes Meres ſe trouuerent alors vrayement dans la pratique du vœu de Pauureté, mais d'vne façon qui rauiſſoit le cœur de Dieu. Le feu auoit fait vn holocauſte tout entier de leurs habits, de leur maisõ, de tous leurs meubles, & des aumônes, dont depuis plus de dix ans on [11] auoit taſché de ſoulager vne partie de leurs neceſſitez. Elles voyoient tout reduit en cendres, & le regardoient auec plaiſir, beniſſant Dieu de ce que le feu faiſoit ſes ſainctes volontez. Elles ſe mirent à genoux tout au milieu des neiges, & firent vne offrande à noſtre Seigneur auec vn œil ſi plein de ioye & d'vn cœur ſi paiſible, d'vn ton de voix ſi ferme, que les François & les Sauuages qui y vinrent de toutes parts, n'en peurent contenir leurs larmes, ſoit de compaſſion, pleurant pour celles qui ne pleuroient pas leur mal-heur; ſoit de ioye, de voir que Dieu auoit des ſeruantes ſi ſainctes & ſi détachées d'elles-meſmes, pour ne vouloir que ce qu'il vouloit, & pour l'adorer auec autant d'amour dans vne perte ſi ſubite de tout ce qu'elles auoient, que s'il les euſt comblées en ce meſme temps de toutes ſes [12] faueurs. La perte a eſté grande, mais ces bonnes Meres n'ont pas perdu leur confiance en Dieu: la crainte qu'elles ont eu qu'on ne

selves, or of being burned to death in the performance of this charitable duty. The whole of their Monastery was destroyed by the fire, in less than an hour; and nothing could be saved, except a few articles of furniture in their Sacristy. This means that the good Mothers then truly practiced their vow of Poverty,—but in a manner that delighted the heart of God. The fire had made a complete holocaust of their clothing, their house, all their furniture, and the alms with which, for over ten years, [11] efforts had been made to relieve, in part, their necessities. They saw everything reduced to ashes, but looked upon it with pleasure, praising God because the fire performed his holy will. They knelt in the midst of the snow, and made an offering to our Lord with eyes so beaming with joy, with hearts so filled with peace, and in voices so firm, that the French and the Savages, who hastened there from all sides, could not restrain their tears,—either through compassion, weeping for those who wept not for their own misfortune; or through joy at seeing that God had servants so holy and so detached from self that they desired only what he willed, and adored him as lovingly, in so sudden a loss of all that they owned, as if he had at the same time heaped upon them all his [12] favors. The loss was great, but the good Mothers did not lose confidence in God. The fear that they felt that thoughts might be entertained of sending them back to France, and of tearing them away from a country which they cherish more than their lives, although they have much to suffer and everything to dread in it; the desire that urges them to put themselves in condition to do in this country what their zeal has come here to seek, for the salva-

ſongeât à leur retour en France, & qu'on ne les rauît d'vn païs qu'elles cheriſſent plus que leur vie, quoy qu'elles y ayent beaucoup à ſouffrir & tout à craindre. Le deſir qui les preſſe de ſe mettre en état de pouuoir faire en ce païs ce que leur zele y eſt venu chercher, pour le ſalut des ames; l'eſperance qui leur fait croire que voulant tout ſouffrir & tout faire pour Dieu, il fera tout pour elles: Ces raiſons dis-je, les ont obligées ſainctement à rebaſtir de nouueaux edifices, s'engageãt dans de nouueaux frais, dans des debtes nouuelles, & n'y épargnant rien de ce qui eſt iugé neceſſaire aux fonctions de leur inſtitut. Dés cét Hyuer nous eſperons qu'elles pourront [13] loger dans ce nouueau baſtiment, qui eſt deſia bien auãcé: nous les y auons aſſiſté de toutes nos forces. Cependant elles ſe ſont logées dans vne petite maiſon où il n'y a que deux chambres, qui ſeruent de dortoir, de refectoir, de cuiſine, de ſale, d'infirmerie & de tout, à toute leur communauté de treize perſonnes & de quelques penſionnaires, dont leur charité n'a pû ſe diſpenſer, nonobſtant les incommoditez preſque intolerables qu'il leur a fallu ſouffrir, principalement durant les chaleurs étouffantes de l'Eſté, & dans vne pauureté qui les a reduit à auoir beſoin de toute choſes. Tout le païs à intereſt à leur reſtabliſſement, principalement à cauſe de leur Seminaire: car l'experience nous apprend, que les filles qui ont eſté aux Vrſulines s'en reſſentent pour toute leur vie, & que dans leur [14] ménage, la crainte de Dieu y regne dauantage, & qu'elles y eſleuent bien mieux leurs enfans.

La grande Egliſe de Quebec, dont on commença la baſtiſſe il y a trois ans, n'eſt pas encore toute

tion of souls; the hope that leads them to believe that, as they wish to suffer and to do everything for God, he will do everything for them,—these reasons, I say, compelled them to adopt the holy resolution to erect new buildings; to incur fresh expenses and fresh debts, and to spare nothing that is considered necessary for the performance of the functions of their institute. We hope that as early as next Winter they will be able [13] to take possession of the new building, which is already well advanced.[54] We have assisted them to the best of our ability. Meanwhile, they are lodged in a small house that has but two rooms, which serve as dormitory, refectory, kitchen, hall, infirmary, and everything, for their community of thirteen persons. Besides these, they have some boarders, whom their charity would not allow them to send away, in spite of the almost unbearable inconveniences that they had to undergo, especially during the stifling heat of Summer and in a state of poverty which reduced them to being in need of everything. The whole country is interested in their reëstablishment, chiefly on account of their Seminary; for experience teaches us that the girls who have been with the Ursulines feel the benefit of their stay there throughout their lives, and that in their [14] households the fear of God reigns more than elsewhere, and they bring up their children much better therein.

The great Church of Quebec, the building whereof was commenced three years ago, is not yet quite finished. Nevertheless, they began on Christmas to celebrate the Sacrifice there, with an order and pomp that increase devotion. There are eight choir-boys, besides Chanters and Officials.

acheuée: toutefois on commença à Noël à y faire l'Office, auec vn ordre & vne majeſté qui augmente la deuotion: il y a huict enfans de chœur, des Chantres & des Officiers.

On a commencé cette année vn Seminaire, où les enfans ſont en penſion ſous vn honneſte homme qui en a pris le ſoin, où ils apprennent à lire & à écrire, & où on leur enſeigne le plain-chant, auec la crainte de Dieu. Ce Seminaire eſt proche de l'Egliſe & du College où ils viennent en claſſe, & où ils ſe forment au bien. Sans cela nos François deuiendroient Sauuages, & auroient moins d'inſtruction que les Sauuages meſmes.

This year, we have begun a Seminary, where the children are boarded under the care of an honest man who has assumed charge of them; where they learn to read and write, and are taught plain-chant, with the fear of God. This Seminary is close to the Church and to the College, where their classes are held, and where they are trained to virtue. Without this, our French would become Savages, and have less instruction than the Savages themselves.[55]

[15] CHAPITRE II.

ESTAT DE L'ANCIEN PAÏS DES HURONS, & DE LA NATION NEUTRE.

LES Iroquois ne nous ont pas fait ſi rude guerre depuis vn an que nous l'apprehendions, ils ont eu diuerſion de leurs armes du coſté de la nation Neutre, où ils ont enuoyé le plus gros de leurs forces. Le ſuccez leur en a eſté fauorable, ils y ont enleué deux places qui eſtoient les frontieres, & dans l'vne deſquelles il y auoit plus de ſeize cens hommes; la premiere fut priſe ſur la fin de l'Automne; la ſeconde au commencement du Printemps. Le carnage y fut grand, principalement des vieillars & des enfans, qui n'euſſent pû ſuiure les Iroquois iuſques dans leur païs. Le nombre des captifs [16] a eſté exceſſif, ſur tout des ieunes femmes, qu'ils reſeruent pour peupler leurs bourgades. Cette perte a eſté bien grande, & elle a traiſné apres ſoy la ruine & la deſolation totale de la nation Neutre; dont les autres places plus eſloignées de l'ennemy ayant pris l'épouuante, ont quitté leurs maiſons, leurs biens & leur patrie, & ſe ſont condamnez à vn banniſſement volontaire, pour fuyr encore plus loin la rage & la cruauté du vainqueur. La famine pourſuit par tout ces pauures fugitifs, & va les contraignant de ſe diſſiper dans les bois, dans les lacs & dans les riuieres plus écartées, pour y trouuer quelque ſoulagement aux miſeres qui les accompagnent & qui les font mourir.

[15] CHAPTER II.

CONDITION OF THE FORMER COUNTRY OF THE HURONS, AND OF THE NEUTRAL NATION.

THE Iroquois have not waged so pitiless a war against us for a year as we had feared. They turned their arms against the Neutral nation whither they sent the bulk of their forces. They met with success, and captured two villages on the frontier, in one of which there were over sixteen hundred men. The first was taken toward the end of Autumn; the second, at the beginning of Spring. Great was the carnage, especially among the old people and the children, who would not have been able to follow the Iroquois to their country. The number of captives [16] was exceedingly large,—especially of young women, whom they reserve, in order to keep up the population of their own villages. This loss was very great, and entailed the complete ruin and desolation of the Neutral nation; the inhabitants of their other villages, which were more distant from the enemy, took fright; abandoned their houses, their property, and their country; and condemned themselves to voluntary exile, to escape still further from the fury and cruelty of the conquerors. Famine pursues these poor fugitives everywhere, and compels them to scatter through the woods and over the more remote lakes and rivers, to find some relief from the misery that keeps pace with them and causes them to die.

Ceux des Hurons, qui lors que leur païs fut ruiné, auoient pris leur route vers cette nation Neutre, ont [17] eſté accueillis du meſme mal-heur; les vns tuez ſur le lieu meſme, les autres entraiſnez dans la captiuité; ie prie Dieu que leur foy n'y ſoit point captiue, & que tous les tourmens ne la puiſſent arracher de leur cœur, ainſi que ie l'apprens de quelques-vns, qui ont fait paroiſtre leur pieté iuſqu'à la mort. Quelques-autres qui ſe ſont ſauuez plus heureuſement de ces ruines, ſe ſont iettez du coſté de la Nouuelle Suede, vers le Midy; d'autres ont tiré vers l'Occident, & quelques-vns ſont en chemin pour venir icy ſe ioindre à noſtre Colonie Hurone: vn canot qui a pris le deuant, eſt venu nous en donner aduis.

Les anciens habitans reſtez des bourgs de ſainct Michel & de ſainct Iean Baptiſte, qui auant nos malheurs faiſoient deux de nos Miſſions Hurones; ayans veu que leurs [18] maux ne prenoient point de fin, & qu'vne miſere en appelloit vne autre, ſe ſont rendus volontairement à vne Nation des Iroquois nos ennemis, & viuent maintenant parmy eux auec autant de repos, que ſi iamais ils n'auoient eu la guerre. Nous ne ſçauons pas les deſſeins de Dieu ſur ces peuples, mais vn tres-bon Chreſtien me diſoit il y a quelque temps, que peut-eſtre c'eſtoit pour le bien de la foy, que tant de bons Chreſtiens fuſſent diſſipez de la ſorte, afin que le nom de Dieu fut annoncé & adoré par tout, meſme au milieu de nos plus cruels ennemis.

Apres que nous euſmes quitté l'an paſſé l'iſle de ſaincte Marie, les Hurons qui n'auoient pas ſuiui noſtre retraite, mais nous auoient donné parole de deſcendre apres nous, ſur la fin de l'Eſté furent empeſchez [19] de leur deſſein par des mal-heurs qui

Those of the Hurons who, when their country was ruined, had turned their steps toward the Neutral nation were [17] assailed by the same misfortune; some were killed on the spot, while others were dragged into captivity. I pray God that their faith may not be made captive, and that all the tortures may not tear it from their hearts, as I learn of some who have manifested their piety even until death. Some others who were more fortunate, and escaped from these ruins, have gone toward New Sweden, to the South; others have gone toward the West, and others are on the way hither, to join our Huron Colony. A canoe that was sent on ahead came and gave us notice of this.

The former inhabitants who remained in the villages of saint Michel and saint Jean Baptiste,—which, before our misfortunes, were two of our Huron Missions,—when they saw that [18] there was no end to their evils, and that one misfortune was followed by another, went of their own accord to a Tribe of our enemies, the Iroquois, and now live as peacefully with them as if they had never been at war. We know not what the designs of God are respecting these peoples; but an excellent Christian told me, some time ago, that perhaps it was for the furtherance of the faith that so many good Christians were thus scattered, in order that the name of God might be made known and adored everywhere, even in the midst of our cruelest enemies.

Last year, after we had left the island of sainte Marie, the Hurons who had not followed us in our retreat, but who had given their word that they would come down after us at the end of the Summer, were prevented [19] from carrying out their

ſuruinrent à la foulle les vns apres les autres. La gelée fit mourir vne partie des bleds, ce qui continua la famine. Vne troupe de Hurons que nous euſmes à la rencontre, & qui remontoient dans leur païs, ayans hyuerné à Quebec, fut defaite dans le grand lac par vne bande d'enuiron trois cens Iroquois, qui les attendoient au paſſage, & qui ſans doute nous euſſent fait mauuais parti, ſi Dieu ne nous euſt fait éuiter leurs embuſches. Vne eſcoüade d'enuiron cinquante hommes de la Nation du Petun, qui venoient apres nous & qui ſuiuoient nos piſtes, fut defaite par ce meſme ennemy. Quantité de familles Chreſtiennes qui s'eſtoient diſſipées çà & là pour viure de leur peſche, y trouuerent la captiuité ou la mort. Trente Iroquois eurent [20] bien l'aſſeurance de deſcendre dans l'iſle de ſaincte Marie, ils y firent vne forthereſſe d'où ils venoient maſſacrer & prendre des captifs iuſques aux portes du fort que nous y auions laiſſé, où s'eſtoient retirez les Hurons. On voulut aſſieger ces trente Iroquois, mais ils ſe deffendirent auec courage, ils tuerent aux approches des plus vaillans de nos Hurons, & eurent bien l'adreſſe auec le bon-heur, de ſe retirer ſans rien perdre.

Sur la fin de l'Automne, vne autre troupe d'Iroquois tirerent vers cette iſle à deſſein d'enleuer le reſte des Hurons qui l'habitoient, ils firent vn fort en terre ferme vis à vis de l'iſle, pour prendre ceux qui en ſortiroient. En effet quelques Hurons tomberent en ces embuſches, entr'autres vn nõmé Eſtienne Annaotaha, homme de conſideration [21] & de courage, lequel ſe voulant mettre en deffenſe, fut arreſté par le cry des ennemis, qui luy dirent qu'ils ne venoient pas à deſſein de faire aucun mal, mais

design, through a crowd of misfortunes which overtook them, one after another. The frost killed a portion of the corn, and this caused the famine to continue. A party of Hurons whom we met, and who were going back to their own country after wintering at Quebec, were defeated on the great lake by a band of about three hundred Iroquois, who lay in wait for them as they passed,—and who doubtless would have surprised us, had not God enabled us to avoid their ambushes. A band of about fifty men of the Tobacco Nation, who came after us, and followed our trail, were defeated by the same enemy. A great many Christian families who had scattered here and there, to live by fishing, met with captivity or death. Thirty Iroquois had [20] the boldness to land on the island of sainte Marie, where they erected a fortress, from which they sallied out to massacre and take captives at the very gate of the fort which we had left, and in which the Hurons had taken refuge. An attempt was made to besiege these thirty Iroquois, but they defended themselves stoutly; they killed the bravest of our Hurons when they approached, and had the address and good fortune to escape without any loss.

Toward the end of the Autumn, another band of Iroquois proceeded to that island, to carry away the remainder of the Hurons who dwelt on it. They erected a fort on the mainland opposite the island, with the object of capturing all who might go away from it. In fact, some Hurons fell into these ambushes,—among others, one named Estienne Annaotaha, a man of note [21] and courage, who, just as he was about to defend himself, was arrested by the cries of the enemy, who told him that they had not

qu'ils n'auoient que des penſées de paix, & qu'ils apportoient de riches preſens pour inuiter le reſte des Hurons qui mouroient de faim, à ſe refugier parmy eux, pour ne plus faire deſormais qu'vn peuple. Cét homme, dont la vie n'eſt qu'vne ſuite & de combats & d'auantures, & qui toujours s'eſt veu accompagné du bon-heur, meſme dans ſes mal-heurs, ſans changer de viſage, fit mine de les croire, & ſans monſtrer aucune deffiance, il va teſte leuée dedans leur fort à deſſein de les tromper eux-meſmes, ſe doutant bien que tout leur procedé n'eſtoit que fourbe. Ils luy eſtalerent leurs preſens: Ce n'eſt pas à moy, leur dit-il, que [22] ces preſens ſe doiuent faire, c'eſt à des teſtes plus chenuës que la mienne, qui ſont le conſeil & l'ame de noſtre pays; ce qu'ils en diront ſe fera: Tenez moy icy pour oſtage, & enuoyez vers eux ceux d'entre vous que vous iugez auoir plus de conduite & de courage: Non pas, luy dirent-ils, c'eſt toy-meſme que nous deputerons pour cét effet, & tes camarades nous demeureront pour oſtages. Trois Iroquois partirent auec luy pour eſtre les Ambaſſadeurs. A l'entrée de la bourgade il fait vn cry de ioye, qui eſt comme vn ſignal pour faire aſſembler tout le peuple, tout le monde y accourt. Mes freres, leur dit-il, le Ciel nous eſt auiourd'huy fauorable; c'eſt auiourd'huy que i'ay trouué la vie dedans la mort, non ſeulement pour moy, mais pour tous ceux qui ne refuſeront pas le bon-heur qui vient [23] nous trouuer à nos portes, du coſté d'où nous craignions noſtre plus grand mal-heur. Les Iroquois ont changé de viſage ayans changé de cœur, ils n'ont plus des penſées de ſang ny de feu, ſinon pour les changer en feux de ioye: ce ſont nos freres, ce ſont nos peres, ce

come to do any harm, but that their thoughts were all of peace; and that they brought rich presents to invite the remnants of the Hurons, who were dying of hunger, to take refuge among them, so that in future they might be but one people. This man,—whose life is but one series of combats and adventures, and who has always been accompanied by blessings, even in the midst of his misfortunes,—without changing countenance, feigned that he believed them; then, without manifesting any distrust, he walked, with head erect, into their fort, with the object of deceiving them themselves; for he knew very well that all they did meant nothing but treachery. They spread out their presents before him. "It is not to me," he said, "that [22] these presents should be given, but to more hoary heads than mine, which are the counsel and the soul of our country. What they will say shall be done. Keep me here as a hostage, and send to them those of your number whom you consider the most prudent and the most courageous." "Not at all," they said; "we depute thee on that errand, and thy comrades shall remain as hostages." Three Iroquois went with him as Ambassadors. At the entrance of the village he uttered a joyous cry which is, as it were, a signal for calling the people together; they all hastened thither. "My brothers," he said; "Heaven is propitious to us to-day, because to-day I have found life in death, not only for myself, but for all those who will not refuse the happiness that comes [23] to our doors from the side whence we feared our greatest misfortune. The Iroquois have changed countenance, for their hearts have altered; their thoughts are no longer of blood or of fires, except to

ſont les liberateurs de noſtre patrie, qui nous donnent auiourd'huy la vie, apres nous auoir conduit quaſi dans le tombeau, ne la refuſons pas. Il leur expoſe les deſſeins de l'Iroquois, ſans témoigner quoy que ce ſoit de ſes ſoupçons, ny des penſées qu'il tenoit ſecretes en ſon cœur. Les anciens Capitaines font paroiſtre la ioye dans leurs yeux & dans leur parole à l'abord de cette nouuelle. Ce ne ſont qu'acclamations publiques de tout le peuple, des femmes & des enfans qui redoublent leurs cris de ioye, & qui cõmencent à reſpirer [24] la liberté. Les trois Iroquois qui eſtoiẽt là preſens, ne pouuoient rien eſperer de plus auantageux au deſſein qui les amenoit. On les mene dans vne cabane, où tandis qu'on les traite de ce qu'il y a dans tout le bourg de plus exquis, trois ou quatre des meilleures teſtes tiennent vn conſeil ſecret auec Eſtienne Annaotaha, qui leur ayant découuert ſes penſées, ils prirent tous vne meſme concluſion, qu'il ne falloit aucunement ſe fier à cét ennemy, trop infidele par tant de fois, que ſon deſſein ſans doute eſtoit de les tromper, mais qu'il falloit le tromper luy-meſme, & trouuer le moyen de faire quelque bon coup en ce rencontre. On en laiſſe l'execution à celuy qui l'auoit ſi heureuſement commencé. Au ſortir de ce conſeil ſecret, les Capitaines vont par les ruës encourageant [25] les femmes, qu'elles ſe miſſent à piler leur bled d'Inde, & à faire leurs prouiſions pour ſe mettre en chemin dans trois iours, & s'en aller de compagnie auec les Iroquois, dans vn païs qu'elles ne deuoient plus enuiſager comme ennemy, mais comme vne terre de promiſſion & vne nouuelle patrie, où ils perdroient le ſouuenir de tous leurs maux paſſez, dans les reſſenti-

change them into bonfires. They are our brothers; they are our fathers; they are the deliverers of our country, who now give us life, after having almost led us to the grave. Let us not refuse it." He explains to them the designs of the Iroquois, without in any way betraying his suspicions, or the thoughts that he keeps hidden in his heart. The old Captains manifest in their eyes and in their speech the joy that they feel in receiving this news. There is nothing but public acclamations from all the people, from the women and the children, who redouble their joyful cries and commence to breathe [24] liberty. The three Iroquois who were present could not hope for anything more favorable to the design that brought them there. They were taken into a cabin, and while they were treated to everything that was most delicious in the village, three or four of the wisest heads held a secret council with Estienne Annaotaha, who told them his suspicions. They all came to the same conclusion,—that they should in no wise trust this enemy, who had so often been treacherous; that their design was no doubt to deceive them, but that they themselves should be deceived, and that means should be taken to turn this opportunity to advantage. The execution of the plan was left to him who had so happily commenced it. On leaving the secret council, the Captains went through the streets, urging [25] the women to begin pounding their Indian corn, and collecting their provisions,—to be ready to start in three days, and go in company with the Iroquois to a country which they should no longer look upon as hostile, but as a land of promise; and as a new country, wherein they would forget their past evils in undisturbed feelings of joy, which would

mens de ioye qui n'auroient point de trouble, & qui les conduiroient doucement au tombeau. Cela ſe dit ſi fortement que pas vn n'en pouuoit douter: les femmes ſe mettent en deuoir de faire ce qu'on leur commande, les hommes preparent de leur coſté ce qui eſt neceſſaire pour ce voyage, tout le monde y eſt occupé petits & grands. On va porter cette nouuelle dans le fort, où les Iroquois en attendoient l'iſſuë, [26] & pour ne pas laiſſer de ſoupçon d'aucune fourbe, Eſtienne eſt le premier qui y retourne. Il ſe fit quantité d'ambaſſades de part & d'autre, auec autant de confiance que ſi iamais on n'euſt eſté en guerre, iuſqu'à ce que nos Hurons ayans attiré dans leur fort plus de trente Iroquois, on fit main baſſe ſur cét ennemy infidele, qui n'attendoit rien que ſon tẽps pour faire le meſme coup, mais il fut preuenu. Vn d'entr'eux l'auoüa ingenuëment, & dit que pour ce coup le Demon de la guerre ne leur auoit pas eſté fauorable. Ces trente Iroquois eſtoiẽt l'élite de leur bande & les meilleurs courages; trois d'entr'eux ſe ſauuerent heureuſement, ayans eu aduis du coup qui s'alloit faire: Eſtienne ayant voulu en cela leur rendre le remerciment du bienfait qu'il auoit receu d'eux, lors qu'ayant eſté pris [27] captif ils auoient procuré qu'on luy donnât la vie, en meſme temps que le Pere Iean de Brebeuf & le Pere Gabriel Lallemant, d'heureuſe memoire, furẽt mis à mort par ces barbares. Les Iroquois qui eſtoiẽt dans leur fort ayans appris le maſſacre de leurs gens, prirent incontinent la fuite, l'épouuante les ayant ſaiſis.

Dés le Printemps nos Hurons ſe doutans bien qu'vne puiſſante armée viendroit fondre ſur eux pour vanger cét affront, precipiterent leur retraite, les vns

lead them gently to the grave. This was said so boldly that no one could doubt it. The women set to work to do what they were commanded; on their side, the men prepared what was necessary for the journey; all, both great and small, were busily occupied at this. The news of this was carried to the fort where the Iroquois awaited the result; [26] and, to remove all suspicion of deceit, Estienne was the first to return thither. There were many embassies on both sides, with as much confidence as if there never had been war between them, until our Hurons had attracted into their fort over thirty Iroquois,—when they seized and killed the treacherous enemies, who were biding their time to carry out the same plan, but were forestalled. One of them candidly admitted it, and said that on this occasion the Demon of war had not been propitious to them. These thirty Iroquois were the choicest and the bravest of their band. Three of them succeeded in effecting their escape, as they had been warned of what was to be done; Estienne wished, in doing so, to return the kindness that he had received from them when he was taken [27] captive, and they spared his life, at the same time that Father Jean de Brebeuf and Father Gabriel Lallemant, of blessed memory, were put to death by those barbarians. When the Iroquois who remained in the fort heard of the massacre of their people, they were seized with fear, and at once took to flight.

In the Spring, our Hurons, who were sure that a powerful army would swoop down upon them to avenge this injury, hastened their retreat,—some over the ice; others in canoes, as soon as it was possible to embark in them. They fled, and retreated

deſſus les glaces, les autres par canot, auſſi-toſt qu'on eut moyen de s'embarquer, ils prennent leur fuite & leur retraite dans vne autre iſle nommée Ekaentoton, à ſoixante lieuës de là. En effet il eſtoit temps de deſloger, les ennemis deſchargerent leur rage ſur quelques familles de Chreſtiens, ſur des vieillars & des enfans, qui [28] manque de canot n'auoient pû eſtre embarquez. Le feu ne perd iamais ſes ardeurs ny ſon actiuité, & les cœurs des Iroquois tandis qu'ils ſeront infideles, ne perdront iamais leur cruauté.

En meſme temps quantité d'Algonquins qui s'eſtoient aſſemblez dans le lac des Nipiſſiriniens, où ils faiſoient la peſche de l'eſturgeon, dans le deſſein de deſcendre aux trois Riuieres, furent ſurpris & maſſacrez par vne troupe d'Iroquois: les pauures femmes & les enfans furent traiſnez à l'ordinaire dans la captiuité, toutefois quelques-vnes ſe ſont eſchappées heureuſement, & ont fait les cent & les deux cents lieuës de chemin pour nous venir trouuer. Les conduites de Dieu ſont toujours adorables ſur ſes eſluz, autant qu'elles ſont aimables: les infideles qui blaſphement ſon nom [29] & qui s'oppoſent à ſa gloire, proſperent dans leurs voyes; & les Chreſtiens en meſme temps qu'ils commencent à l'adorer & à eſtre ſon peuple ne trouuent par tout que des croix, & les miſeres ſont leur partage, qu'il en ſoit beny à iamais.

Vne flotte toute de Chreſtiens d'enuiron quarante canots de Hurons partis de Ekaentoton, eſt arriuée heureuſement pour groſſir icy bas noſtre colonie Hurone: Dieu a conduit leurs pas, & les a protegez des embuſches des Iroquois. La faim eſtoit vn autre ennemy qui les preſſoit & qui marchoit auec eux de

to another island called Ekaentoton, sixty leagues from there. Indeed, it was time to leave. The enemy vented their fury on some families of Christians, and on some old people and children who [28] were unable to embark, because there were not enough canoes. Fire never loses its heat or its activity; and the hearts of the Iroquois will never cease to be cruel, as long as they remain pagans.

At the same time, a number of Algonquins, who had gathered together on the lake of the Nipissiriniens,—where they were fishing for sturgeon, intending to go down to three Rivers,—were surprised and massacred by a band of Iroquois. The poor women and children were, as usual, dragged away into captivity. Some, however, fortunately succeeded in escaping; they journeyed over the hundred and two hundred leagues of road, to come and join us. God's guidance of his elect is ever as adorable as it is loving; the infidels who blaspheme his name [29] and oppose his glory prosper in their ways, while the Christians, as soon as they begin to adore him and to become his people, find everywhere only crosses, and misfortunes are their lot. Praise be to him forever for this.

A fleet of about forty Huron canoes, all Christians, which left Ekaentoton arrived safely to increase our Huron colony down here. God guided their steps, and protected them from the ambushes of the Iroquois. Hunger was another enemy that tormented them and kept them company,—for they brought no provisions with them from a country which, as it was no longer an abode of the living, but of the dead, was sterile this year,—and compelled the poor wanderers to throw themselves in our arms, to receive

compagnie, n'ayans apporté aucunes prouiſions d'vn païs, qui n'eſtant plus pour les viuans, mais pour les morts, a eſté ſterile cette année, & a contraint ces pauures vagabons de venir ſe ietter entre nos bras, pour y receuoir en meſme temps la [30] vie du corps auec celle de l'ame. Ce ſont de nouueaux ſoins & des dépenſes toutes nouuelles qui nous ſont agreables, Dieu eſtendra ſur eux & ſur nous ſes tout-aimables prouidences, puis qu'il eſt à tous noſtre Pere. *Vbi fuerit corpus, illuc congregabuntur & aquilæ.* Ie veux dire que ces pauures Chreſtiens viendront fondre à nous de tous coſtez, & qu'ils ne trouuerront point leur repos en aucun lieu du monde, ſinon proche de ceux qui les ont appellez à la foy. Dieu nous vueille enuoyer dequoy les ſuſtenter, iuſqu'à ce qu'ils ayent fait des champs capables de les nourrir.

Toutes les Nations Algonquines qui habitent vers l'occident de l'ancien païs des Hurons, & où la foy n'a pû encore trouuer paſſage, ſont des peuples pour leſquels nous ne pouuons auoir aſſez de compaſſion; [31] ſi faut-il que le nom de Dieu y ſoit adoré & que la Croix y ſoit plantée, malgré toute la rage des Enfers & la cruauté des Iroquois, qui ſont pires que les Demons de l'Enfer.

at the same time the [30] life of the body and that of the soul. These are so many fresh cares and entirely new expenses, which are agreeable to us. God will extend his most loving providence to them and to us, since he is the Father of us all. *Ubi fuerit corpus, illuc congregabuntur et aquilæ.* I mean to say that these poor Christians will flock to us from all sides, and that they will find no rest anywhere in the world except near those who have called them to the faith. May God be pleased to send us what is needed to support them until such time as they have rendered the fields capable of feeding them.

All the Algonquin Tribes that dwell toward the west of the former country of the Hurons, where the faith has not yet penetrated, are people for whom we cannot have sufficient compassion. [31] Nevertheless, the name of God must be adored and the Cross must be planted there, in spite of all the fury of Hell and the cruelty of the Iroquois, who are worse than the Devils of Hell.

CHAPITRE III.

ESTAT DES MISSIONS POUR LA CONUERSION DES SAUUAGES.

DE LA RESIDENCE DE SILLERY.

LA Reſidence de ſainct Ioſeph à Sillery, peut maintenant plus que iamais ſeruir de refuge aux Sauuages Chreſtiens dans leurs neceſſitez, & d'azile dans la crainte de l'ennemy, comme elle a ſeruy dés le commencement de matrice pour les former à la foy de l'Euangile. Ils s'y retirent dautant plus volontiers qu'ils s'y voyent depuis cette année à couuert d'vne bonne & forte muraille, [32] qui eſt flanquée aux quatre coins, & qui eſt en état de ſouſtenir l'aſſaut des Iroquois; les Sauuages ſçauent aſſez que ce n'eſt point vn lieu qui ſoit ouuert pour les Apoſtats de la Foy, ny pour ceux qui viuent auec ſcandale dans le peché. Noël Tekouerimat leur Capitaine, leur a bien fait entendre que les murs qu'on y auoit baſty n'eſtoient pas pour enfermer le vice, mais pour empeſcher qu'il n'y entraſt. Vne ieune Algonquine baptizée depuis quelques mois aux trois Riuieres, n'y auoit pas mené vne vie aſſez conforme aux promeſſes de ſon bapteſme, elle eſtoit deſcenduë à Sillery auec ce mauuais bruit: Ma fille, luy dit le Capitaine dés ſon arriuée, il faut ou bien changer de vie, ou bien changer de lieu: au bout de quelques iours ayant fait parler d'elle, il luy parla plus nettement: [33] Sors d'icy, luy dit-il, le fort de Sillery n'eſt pas fait pour des chiens, mais pour ceux

CHAPTER III.

CONDITION OF THE MISSIONS FOR THE CONVERSION OF THE SAVAGES.

OF THE RESIDENCE OF SILLERY.

THE Residence of saint Joseph at Sillery can now serve, more than ever, as a refuge for the Christian Savages in their necessities, and as an asylum in their fear of the enemy, as it served in the beginning for matrix in which to mould them to the faith of the Gospel. They go there all the more willingly, because they find themselves protected this year by a good and strong wall, [32] which is flanked at the four corners and can withstand the assaults of the Iroquois.[56] The Savages know very well that it is not a place that is open to Apostates from the Faith, or to those who live scandalously in sin. Noël Tekouerimat, their Captain, gave them clearly to understand that the walls which had been built there were not for the purpose of sheltering vice, but of preventing it from entering. A young Algonquin woman, who had been baptized some months before at three Rivers, and who had not led there a life in conformity with the promises of her baptism, came down to Sillery with that bad reputation. "My daughter," the Captain said to her on her arrival, "you must either alter your mode of living, or you must change your residence." Some days afterward, as she had been a cause of gossip, he spoke more plainly to her: [33] "Go away from here," he

qui font paroiſtre leur foy par la pureté de leur vie, il fallut obeyr ſans delay: le vice, graces à Dieu, ne trouue point d'appuy parmy les Chreſtiens. Il y a eu cette année quatre de nos Peres en cette reſidence, mais d'ordinaire il n'en eſt demeuré qu'vn ou deux ſur le lieu, les autres eſtans en campagne tant l'Hyuer que l'Eſté, pour des Miſſions volantes dont ie parleray cy-apres.

DE LA RESIDENCE DES TROIS RIUIERES.

La reſidence de la Conception aux trois Riuieres eſt plus frontiere à l'ennemy, & plus expoſée aux incurſions des Iroquois; mais ie puis dire auec verité, que iamais on n'y remarqua plus de paix, plus de [34] repos & de pieté parmy le bruit des armes & dans les frayeurs de la guerre. La pluſpart des Neophytes qui y ſont en bon nombre, y ont fait leur demeure par vn motif qu'on n'attendroit pas des barbares conuertis à la foy depuis peu de temps. C'eſt, diſoient-ils, pour combattre les ennemis de la priere que volontiers nous expoſons nos vies, ſi nous mourons en combatant, nous croirons mourir pour la defenſe de la foy. Ils auoient vn ſentiment tout pareil lors qu'ils alloient à la chaſſe, apres s'eſtre confeſſez: la charité, diſoient-ils, nous oblige de pouruoir aux neceſſitez des enfãs & des femmes opprimées de la famine: nous ne pouuons le faire, ſinon en nous mettant dãs le danger d'eſtre pris & bruſlez par les Iroquois, mais Dieu qui eſt témoin de noſtre cœur en ſera noſtre recompenſe, c'eſt pour luy [35] obeyr pluſtoſt que pour nous meſmes que nous nous iettons au peril. Le Dieu d'amour pour lequel ils s'expoſoient ſi gayement aux dangers de la mort & du feu,

said. "The fort of Sillery is not for dogs, but for those who manifest their faith by the purity of their lives." She had to obey at once. Thanks be to God, vice finds no support among the Christians. This year, there were four of our Fathers in this residence, but as a rule only one or two were on the spot. The others were in the field, both Winter and Summer, attending to the flying Missions of which I will speak later on.

OF THE RESIDENCE OF THREE RIVERS.

THE residence of la Conception, at three Rivers, is nearest the enemy's frontier, and most exposed to the incursions of the Iroquois; but I may truly say that never has greater peace been remarked, or more [34] calm and piety amid the noise of battle and the terrors of war. Most of the Neophytes, of whom there are many, have taken up their residence there through a motive which would not be expected from barbarians but recently converted to the faith. "It is," they said, "to fight the enemies of the prayer that we willingly expose our lives; if we die fighting, we consider that we die in defense of the faith." They were animated by the same spirit when they went out hunting. After having made their confession, they said: "Charity compels us to provide for the necessities of the women and children, who are oppressed by hunger. We cannot do so without exposing ourselves to the danger of being taken and burned by the Iroquois; but God, who sees what is in our hearts, will be our reward. It is to [35] obey him, rather than for ourselves, that we put ourselves in peril." The God of love, for whose sake they so cheerfully exposed themselves to the danger of

ſemble auoir pris vn ſoin d'eux tout particulier: pas vn n'a eſté pris ny pourſuiuy de l'ennemy, & pour les viures, quoy que la neige n'ait pas eſté fauorable en ces quartiers là durant l'Hyuer, ils n'ont pas neantmoins manqué de chaſſe, ny d'Orignac, ny de Caſtors. Ils n'ont pas eſté meſconnoiſſans enuers celuy qui les a ſecourus, car retournans de la chaſſe ils entroient dans la Chapelle, & pour l'ordinaire auec vne des meilleures pieces de la beſte, qu'ils offroient à Dieu, & qu'ils laiſſoient proche de l'Autel.

Vne ieune femme Catechumene ſe ſentant incommodée dans le temps de ſa groſſeſſe, craignant de [36] mourir ſans bapteſme & ſon enfant auſſi, quitta ſa compagnie dans les bois au temps que la chaſſe y eſtoit plus heureuſe, & nonobſtant les grands dangers de tomber viue entre les mains de l'ennemy & d'y eſtre bruſlée; elle vint ſe rendre proche des Peres, pour leur demander l'inſtruction & le bapteſme: c'eſt, leur dit-elle, le plus grand bien que ie ſouhaite au monde, la vie du corps ne me ſera plus rien ſi ie puis eſtre baptizée. On l'interroge ſur les prieres & ſur les myſteres de noſtre foy, elle eſtoit toute diſpoſée; elle receut le ſainct Bapteſme, & peu de iours apres ſon enfant nouueau né, qui vint quaſi mourant au monde.

Vne autre femme chargée de ſix enfans, ayant perdu ſon mary dans les bois qui y mourut de maladie, retourna toute deſolée ne pouuant [37] tarir ſes larmes. Vn de nos Peres voyãt ſon affliction & croyant que la charge de tant d'enfans à vne pauure vefue fût ce qui l'attriſtoit, taſcha de luy donner quelque conſolation. Ce n'eſt pas là mon mal, dit-elle, mes miſeres ne me touchent pas, ny celles de

death and fire, seems to have taken special care of them,—not one had been taken or pursued by the enemy; and, as for food, although the snow was not favorable in that quarter during the Winter, nevertheless they never lacked game, either Moose or Beaver. They were not ungrateful to him who had assisted them; for, whenever they returned from hunting, they entered the Chapel,—generally with one of the best parts of the animal, which they offered to God, and left near the Altar.

A young woman, a Catechumen, feeling ill during her pregnancy, feared that she might [36] die without baptism, as well as her child. She left her company in the woods, at the time when the hunt was most successful; and, notwithstanding the great danger of falling alive into the hands of the enemy and of being burned by them, she came to be near the Fathers, to ask them to instruct and baptize her. "It is," said she, "the greatest blessing that I desire in the world; the life of the body will be nothing more to me if I can be baptized." She was questioned on the prayers, and on the mysteries of our faith; she was fully prepared; she received holy Baptism, and so did her new-born child some days afterward, when it came into the world almost in a dying condition.

Another woman, burdened with six children, lost her husband, who died of sickness in the woods; she came back quite disconsolate, and could not [37] restrain her tears. One of our Fathers observed her affliction, and, as he thought that the number of her children—who were a burden on a poor widow—was what caused her sorrow, he endeavored to give her some consolation. "That is not my trouble,"

mes enfans; ie ſçay bien & ie croy fermement, que Dieu nous en recompenſera dans le Ciel: pourquoy cela m'abbatroit-il le courage? mais ce que tu ne ſçay pas, & qui me rend inconſolable, c'eſt que mon mary eſt damné: il a démenty auant que de mourir les promeſſes de ſon bapteſme, il auoit trop d'amour pour la vie, il s'eſt laiſſé perſuader à quelques infideles d'auoir recours à ces Iongleurs qui luy promettoient la ſanté, par leurs ſuperſtitions qui nous ſont defenduës. C'eſt ſon peché pour lequel ie verſe ces larmes, [38] & la penſée qu'à toute eternité il ſera malheureux, pour vn moment de vie qu'il eſperoit trop vainemẽt, & qu'il pouuoit offrir à Dieu auec vn grand merite. Mais depuis ſon peché ne l'as-tu point veu prier Dieu? ouy bien, dit-elle, il le pria iuſqu'au dernier ſouſpir. Eſpere donc, luy dit le Pere, que Dieu luy aura fait miſericorde, & luy aura mis dans le cœur vn vray regret de ſon peché, car c'eſt vn Dieu tout de bonté. Tu conſole mon cœur, repliqua cette pauure femme affligée, ie ne ceſſeray donc pas de prier Dieu pour luy, ie le recommande à tes prieres qui ſont meilleures que les miennes; prie Dieu auſſi pour moy qu'il me faſſe miſericorde. Cette pauure femme tomba bien-toſt malade d'vne groſſe fievre: le Pere y court en ayant eu aduis, il la trouue en priere diſant ſon chapelet, le [39] Pere luy defendit, & luy dit qu'elle ſe cõtentât d'eſleuer de fois à autre ſon cœur à Dieu par des oraiſons iaculatoires. C'eſt ce que ie fais auec plaiſir, reſpondit-elle, & c'eſt la ma conſolation. Demande à Dieu qu'il te gueriſſe pour le bien de tes enfans s'il le iuge à ſa gloire, luy adiouſta le Pere, elle le fit, & dans deux iours elle ſe trouua dans vne parfaite ſanté.

she said; "my misfortunes and those of my children do not affect me. I know well and I firmly believe that God will reward us for them in Heaven; why should that overcome my courage? But what thou knowest not, and what makes me inconsolable, is that my husband is damned. Before his death, he belied the promises of his baptism; he had too much love for life; he allowed himself to be persuaded by some infidels to have recourse to the Jugglers, who promised to restore his health through their superstitions, which are forbidden to us. It is for his sin that I shed these tears, [38] and because of the thought that he will be miserable throughout eternity, for a moment of life for which he too vainly hoped, and which he might have offered to God, obtaining thereby great merit." "But didst thou not see him pray after his sin?" "Yes indeed," she said, "he prayed up to his last breath." "Hope then," the Father said to her, "that God had mercy on him, and inspired his heart with sincere regret for his sin; for he is a God who is all goodness." "Thou consolest my heart," replied the poor afflicted woman; "I will not cease to pray to God for him. I commend him to thy prayers, which are better than mine; pray to God also for me, that he may have mercy upon me." This poor woman shortly afterward fell ill of a violent fever. The Father hastened to her as soon as he heard of it; he found her praying and reciting her rosary. The [39] Father forbade her doing so, and told her to content herself with lifting her heart to God, from time to time, by ejaculatory prayers. "That is what I do with pleasure," she replied, "and that is my consolation." "Ask God to cure thee for the sake of thy children, if he

Vne Catechumene eſtant venuë ſe faire inſtruire, auoit laiſſé ſes enfans à la maiſon, craignant qu'ils ne la deſtournaſſent de ſon attention: vn de ſes pauures enfans eſtant proche du feu, vne chaudiere d'eau boüillante tomba ſur luy & luy brûla tout le corps. On vient querir la mere en haſte, elle demande ſans ſe troubler congé au Pere d'aller ſecourir ſon enfant: le Pere l'ayant ſuiuie quelque temps apres, & [40] ayant veu ce pauure enfant en tres-mauuais eſtat, demanda à la mere quel ſentiment elle auoit eu dans cette rencontre? I'ay creu que les Diables taſchoient de me faire haïr l'inſtruction & la priere, mais iamais ils n'y gagneront rien; la mort de tous mes enfans les vns apres les autres ne m'empeſchera pas de prier ny d'eſtre baptizée, i'ayme & i'aymeray toujours la priere, & toy ne te laſſe pas de m'inſtruire. Cette femme eſt maintenant excellente Chreſtienne, & ſa ferueur a toujours eſté croiſſant depuis ſon bapteſme.

DE LA RESIDENCE DE MONTREAL.

La Reſidence de Montreal, tandis que la guerre durera auec les Iroquois, ſeruira pluſtoſt aux Sauuages d'vne retraite paſſagere [41] que d'vn lieu de demeure: c'eſt vne place tres-auantageuſe pour toutes les Nations ſuperieures qui veulent auoir commerce auec nous; car trouuans là ce qu'ils viennent chercher, ils ne ſe voyent point obligez de deſcendre plus bas & de s'expoſer à de nouueaux perils des Iroquois, qui ſont plus à craindre au deſſous de Montreal qu'au deſſus. Deux de nos Peres, l'vn de la langue Algonquine, l'autre de langue Huronne, y ont inſtruit en diuers temps pluſieurs Sauuages qui les y ſont venus trouuer. Vne grande partie de l'Hyuer

deem it to his glory," the Father said to her. She did so, and in two days she was completely restored to health.

A Catechumen, who came to be instructed, left her children at home, because she feared that they might distract her attention. One of her poor children went near the fire, and a kettle of boiling water fell on it and scalded the whole of its body. They hastened to summon the mother, who, without showing agitation, asked the Father's leave to go and succor her child. The Father followed her, shortly afterward; and [40] finding the poor child in a very bad state, he asked the mother what she had felt on that occasion. "I thought that the Devils were trying to make me hate instruction and prayer; but they will never gain anything. The death of all my children, one after another, will not prevent me from praying or from being baptized. I love and will always love prayer, and thou do not weary of instructing me." That woman is now an excellent Christian, and her fervor has continued to increase since her baptism.

OF THE RESIDENCE OF MONTREAL.

THE Residence of Montreal will, so long as the war with the Iroquois shall last, serve rather as a temporary shelter for the Savages [41] than as a permanent abode. It is a very advantageous place for all the upper Nations who wish to trade with us; for, as they find there what they seek, they are not obliged to come further down and to expose themselves to new dangers from the Iroquois, who are more to be dreaded below than above Montreal. Two of our Fathers, one of whom speaks the Algonquin and

quelques-vns y ont fait leur demeure; on les aſſembloit à l'Hoſpital pour leur donner l'inſtruction, vn iour les femmes, vn autre les enfans, & vn autre les hommes; celle qui a ſoin de l'Hoſpital leur faiſoit feſtin. Le iour de Paſques ils firent vne Communion [42] generale auec des ſentimens de pieté qui donnoient de la deuotion, & qui font auoüer que Dieu eſt autant le Dieu des Sauuages, que celuy des François, des Grecs & des Romains.

DE LA COLONIE HURONNE.

La colonie des Chreſtiens Hurons a ſon departement dans l'iſle d'Orleans, qu'ils appellent d'vn nom ſacré l'iſle de ſaincte Marie; ils y ont fait des champs, ils y ont baſty des cabanes, & ils pretendent d'y trouuer leur ſeconde patrie. Deux de nos Peres s'y employent auec des peines & des ferueurs, qui meritent que Dieu ayt pitié de ces pauures peuples, & qu'il en faſſe pour vn iamais vn peuple tout Chreſtien. Il a fallu les nourrir à nos frais cette premiere année, [43] pour cela ſeul nous n'en auons pas eſté quittes à huict mille liures, donnans auec plaiſir ce qu'on nous enuoye de France; mais c'eſt vne charité bien employée, puis qu'elle n'a d'autre but que le ſalut des ames. I'ay deſia écrit cy-deuant que cette colonie ſe va groſſir, & que des Hurons diſperſez çà & là s'y doiuent rendre, elle ira croiſſant chaque année, ſi Dieu nous continuë ſes benedictions comme il a fait par le paſſé. En tout il n'y eſt mort que trois hommes & deux femmes, mais auec des ſentimens de Dieu ſi tendres, que cela ſeul meriteroit de conſommer nos vies en vn ſi ſainct employ.

Les Meres Hoſpitalieres furent rauies durant la

the other the Huron language, have instructed, at various times, a number of Savages who came to them. During a great part of the Winter, some of them took up their abode there. They were gathered together at the Hospital for the purpose of being instructed,—on one day the women, on another the children, and on another the men. The person in charge of the Hospital feasted them. On Easter Sunday they received Communion, [42] all together, with sentiments of piety that inspired devotion, and compel one to acknowledge that God is as much the God of the Savages as of the French, of the Greeks, or of the Romans.

OF THE HURON COLONY.

THE colony of Huron Christians has its settlement on the island of Orleans, which they call by a sacred name, "the island of saint Mary." They have cleared fields, have erected cabins, and claim to have found there their second country. Two of our Fathers are employed there, with labors and a fervor which deserve that God have pity on these poor people, and make them an entirely Christian people forever. We have had to feed them at our own expense, this first year. [43] This alone has cost us eight thousand livres. We give with pleasure what is sent to us from France; but it is well-directed charity, since it has no other object than the salvation of souls. I have already written that this colony is destined to increase in numbers, and that the Hurons scattered here and there intend to join it.[57] It will grow every year, if God continue to pour his blessings upon us as he has done in the past. All together, only three men and two women

maladie & à la mort d'vn ieune homme de vingt & deux ans, nommé Michel Ekouaendaé, dont autresfois nous auons parlé [44] dans quelques Relations, comme d'vne conuerſion miraculeuſe & d'vne vertu à l'eſpreuue. Durant ſa maladie iamais il ne ſe plaignit des douleurs violentes qu'il ſentoit, il n'euſt pas pris meſme vne goutte d'eau pour rinſſer ſa bouche qu'il n'euſt inuoqué Dieu & fait le ſigne de la Croix. Lors que le Chirurgien faiſoit ſur luy des operations douloureuſes qui furent aſſez frequentes, il les offroit à Dieu: ſi les Demons, nous diſoit-il, ou des Iroquois infideles tourmentoient mon corps de ſuplices, ie me conſolerois dans la penſée que Dieu prendroit plaiſir à voir ma patience, quoy que leurs cruautez & leurs pechez luy fuſſent en horreur. Maintenant que celuy qui fait ſon operation deſſus moy ne la fait que pour l'amour de Dieu, qui prend plaiſir à le voir faire; i'ay bien ſujet de prendre patience, [45] afin que Dieu prenne plaiſir à me voir ſouffrir ſans y eſtre offenſé, ny de moy ny de qui que ce ſoit. Vn de nos Peres luy demandant s'il n'apprehendoit point la mort: tant s'en faut, reſpondit-il d'vn viſage ioyeux, ie la ſouhaite auec amour, car il me tarde que ie ne ſois au Ciel, où mon cœur me donne aſſeurance que Dieu me recompenſera de ma foy & des confiances que i'ay en luy; ce que ie crains c'eſt le peché, mais i'aymerois mieux eſtre bruſlé des Iroquois que d'offenſer vn Dieu ſi bon.

Vn autre nommé Quentin, qui n'auoit pas eſté d'vne ſemblable vie, eut quaſi vne ſemblable mort. Il auoit eſté vn homme de deſbauches, tout corrompu de vices, qui luy pourriſſoient tout le corps, auec de cuiſantes douleurs. Les Meres Hoſpitalieres en

have died there, but with such tender affection for God that this alone would deserve that we wear out our lives in such holy employment.

The Hospital Mothers were enraptured during the illness and at the death of a young man, twenty-two years of age, named Michel Ekouaendaé, whom we have already mentioned [44] in some of the Relations as a case of miraculous conversion, and as being of tried virtue. During his illness he never complained of the violent pains that he felt; he did not even take a drop of water to rinse his mouth, without invoking God and making the sign of the Cross. When the Surgeon performed painful operations on him, as he frequently had to do, he offered them to God. "If the Demons," he said to us, "or the pagan Iroquois were to harass my body by torture, I would console myself with the thought that God took pleasure in seeing my patience, although he would have a horror of their cruelties and of their sins. Now he who performs this operation on me does so only through love of God, who takes pleasure in seeing him do so; and I have every reason to be patient, [45] so that God may take pleasure in seeing me suffer, without being offended either by me or by any one." One of our Fathers asked him if he did not fear death. "Not at all," he replied with a joyful countenance; "I desire it with love, for I am anxious to be in Heaven where my heart assures me that God will reward me for my faith, and for the confidence that I have in him. What I dread is sin; but I would rather be burned by the Iroquois, than offend so good a God."

Another named Quentin who had not led a similar life, died almost a similar death. He had been a

eurent vn ſoin [46] comme ſi c'euſt eſté vn Ange deſcendu du Ciel: leur charité fit vn miracle, car elle toucha ſi viuement le cœur de ce pauure homme, qu'il nous diſoit, ouy ie commence à conceuoir les bontez infinies de Dieu voyant la bonté de ces Meres: c'eſt Dieu qui leur a donné ces tendreſſes pour moy afin de m'obliger à les aymer, & à l'aymer luy-meſme, puis que luy ſeul eſt la ſource de cette bonté: il continua iuſqu'au dernier ſouſpir, de dire, Iesvs ayez pitié de moy.

Quelques Dames Françoiſes, tres-vertueuſes & tres-deuotes, m'ayans auerty qu'vne Chreſtienne Huronne leur donnoit de la deuotion, priant Dieu tous les iours deuant le ſainct Sacrement auec vne douceur qui paroiſſoit ſur ſon viſage, & qui leur donnoit des ſentimens de Dieu plus eſleuez qu'ils [47] n'en auoient pour l'ordinaire: Ie demanday à cette femme Huronne quel eſtoit l'entretien de ſon cœur durant le temps de ſa priere: ie ne ſçay pas que te reſpondre, dit-elle, quand i'ay dit ce que ie ſçay de mes prieres, ie ſonge à la bonté de Dieu ſur moy, ie luy demande qu'il me preſerue du peché, & mon cœur luy dit ſans aucune parole, qu'il voit bien que c'eſt tout de bon que ie croy & que i'eſpere en luy, & que ie veux l'aimer. Mon eſprit repoſe doucement dans cette penſée, ou pluſtoſt dans le plaiſir que ſent mon ame à demeurer ſans dire mot dans la iouyſſance d'vn bien que ie ne te puis exprimer: cela fait que i'ay de la peine à quitter la priere, autant & plus qu'auroit vn famelique de quitter vne viande excellente auant que d'en eſtre raſſaſié.

Ie puis aſſeurer auec verité, que [48] ie connois quelques-vns de ces bons Sauuages, qui ont Dieu

debauched man, all corrupt with vices, which caused his entire body to rot with intense pain. The Hospital Mothers took care of him [46] as if he had been an Angel come down from Heaven; their charity worked a miracle, for it so deeply touched the heart of this poor man that he said to us: "Yes, I begin to understand the infinite goodness of God, when I see the kindness of these Mothers. It is God who has inspired them with this tenderness for me, so as to compel me to love them, and to love him also, since he alone is the source of that goodness." He continued, until his last breath, to repeat, "JESUS, have pity on me."

Some highly virtuous and devout French Ladies informed me that a Christian Huron woman inspired them with devotion, for she prayed to God every day before the blessed Sacrament, with a tenderness that showed itself on her countenance, and inspired them with higher sentiments toward God than they [47] usually had. I asked that Huron woman what passed in her heart while she was at prayer. "I know not what to answer," she said. "When I have said what I know of my prayers, I think of God's kindness to me; I beg him to preserve me from sin; and my heart says to him, without any words, that he sees very well that I truly believe and hope in him, and that I wish to love him. My mind feels sweet repose in that thought, or, rather, in the pleasure that my soul experiences while remaining in speechless enjoyment of a blessing that I cannot express. When I have done that, I find it as difficult to abandon prayer as a starving man would to give up excellent meat before he has eaten his fill of it, and even more so."

auſſi preſent à leur eſprit depuis le matin iuſqu'au ſoir, que s'ils le voyoient de leurs yeux, & dont le cœur eſt dans des deſirs continuels de ſe voir tout à luy, à cauſe qu'il leur fait bien ſentir qu'il ſe veut donner tout à eux. D'autres ont leur deuotion à la tres-faincte Vierge, & vn bon Chreſtien me diſoit il n'y a pas long-temps, que quoy qu'il luy euſt demandé depuis plus de dix ans quantité de faueurs & de choſes bien difficiles, il ne ſe reſſouuenoit pas d'auoir eu iamais ſon refus. C'eſt elle, adiouſtoit-il, qui m'a deliuré d'entre les mains des Iroquois, qui me tenoient captif auec le Pere Iſaac Iogues, qui enfin y eſt mort. C'eſt elle qui m'a rendu autant d'enfans que la mort m'en auoit enleué, c'eſt elle qui depuis le temps des miſeres [49] qui nous ont accueilly, a conſerué tous ceux de ma famille, & pour la ſanté de leurs corps & pour celle de l'ame. C'eſt elle qui me donne la patience dans des douleurs continuelles que ie reſſens; c'eſt elle qui m'obtient cette grace que ie me mets fort peu en peine des biens de cette vie preſente, & que ie n'en redoute pas les maux: Elle a guery tous ceux pour leſquels ie l'ay inuoquée, & elle fait ce que ie veux, autant que ie deſire ne rien faire & ne rien vouloir que ce qu'elle voudra.

Pendant l'incendie des Meres Vrſulines, vne petite fille Huronne qui y demeuroit penſionnaire, n'ayant pû ſe trouuer, nous creuſmes pour vn temps qu'elle y eſtoit bruſlée. Le Pere & la mere de cét enfant, tous les parens, quantité de François, & moy-meſme l'ayant cherchée par tout, il ne nous reſtoit [50] aucun doute qu'elle ne fut conſommée auec la maiſon. La reſignation à la volonté de Dieu eſtoit en cette rencontre vn acte bien heroïque à vn pere & à

I can truly say that [48] I know some of these good Savages who have God as present in their minds, from morning to night, as if they saw him with their eyes; and whose hearts live in constant desire of belonging wholly to him, because he has made them feel that he wishes to give himself entirely to them. Others have a devotion for the most blessed Virgin; and a good Christian told me, not long ago, that although he had been asking, for over ten years, for many favors and many things difficult to obtain, he did not remember having ever been refused. "She it is," he added, "who delivered me from the hands of the Iroquois when they held me captive with Father Isaac Jogues, who finally died there; she it is who has given back to me as many children as death had ravished from me; she it is who, ever since misfortunes [49] have assailed us, has preserved all the members of my family, as regards both the health of their bodies and that of their souls. She it is who gives me patience in the sufferings that I constantly endure; she it is who obtains for me grace to pay little heed to the good things of this life, and to fear not its evils; she has cured all those on whose behalf I have invoked her aid; and she does all that I wish, as I desire to do nothing and to wish for nothing except what she wishes."

During the fire at the Ursuline Mothers', a little Huron girl who was a boarder there could not be found; and we thought, for a time, that she was burned. The Father and mother of the child, all the relatives, a number of the French, and myself, sought her everywhere; and we had not [50] the slightest doubt that she was consumed with the

vne mere, qui aymoient cette fille comme la prunelle de leurs yeux; ils verſerent quantité de larmes, mais auec vne paix & dans vn calme d'eſprit qui teſmoignoiẽt bien que leur cœur trouuoit ſon repos en Dieu. Ils ſe mirent à genoux, ils luy offrirent leur enfant, & ils s'offroient eux-meſmes à bruſler dans vn meſme feu, s'il le vouloit permettre; iamais ils ne dirent aucune parole d'impatience ny de murmure contre qui que ce ſoit, durant l'eſpace de deux heures, qu'ils creurent que leur fille eſtoit brûlée. La plus rude parole que dit le pere aux premiers ſentimens de ſa douleur, fut celle-cy, Dieu nous eſprouue bien rudement, mais ce [51] nous eſt aſſez qu'il nous ayt fait miſericorde, de nous auoir appellez à la foy. Ma fille eſt maintenant au Ciel puis qu'elle a eſté baptizée, & nous la ſuiurons, puis que nous voulons mourir bons Chreſtiens. C'eſt leur famille qui la premiere dans les Hurons a receu le don de la foy. Cette petite fille nommée Geneuieue ayant eſté heureuſement retrouué, vn de nos Peres en alla porter la nouuelle aux parens, & ſçachant bien la portée de leur foy, pour les éprouuer dauantage il les interrogea des ſentimens où ils eſtoient. Ce qui m'a touché, dit la mere, ç'a eſté l'horreur que i'ay eu des frayeurs & de la douleur qu'a ſenty ma pauure fille mourant dans les flammes. Ie n'ay pû empeſcher mes larmes à la tendreſſe de mon cœur, mais l'eſperance qui nous reſte de ſon ſalut ne nous permet plus [52] de nous plaindre, ny de la plaindre dauantage: elle eſt retrouuée, dit le Pere, elle eſt pleine de vie. Ce fut pour lors que toute la cabane & les parens qui s'y eſtoient aſſemblez ne peurent contenir leurs larmes, mais des larmes de ioye, qui leur fit benir Dieu & de

house. Resignation to the will of God was on this occasion a very heroic act for a father and a mother who loved their daughter as the apple of their eye; they shed many tears, but with a peacefulness and calmness of mind that showed very well that their hearts found rest in God. They knelt down and offered him their child, and offered themselves to be burned in the same fire, if he would permit it; they never uttered an impatient word, or murmured against any one, during the space of two hours, while they thought that their child was burned. The harshest word that the father said, on the first outburst of his grief, was this: "God sends us a severe trial, but it is [51] enough for us that he has had mercy on us and has called us to the faith. My daughter is now in Heaven, since she has been baptized; and we will follow her, because we wish to die good Christians." Their family is the first among the Hurons that received the gift of faith. Their little girl, named Genevieve, was fortunately found. One of our Fathers went to take the news to the parents; and, knowing well the depth of their faith, he questioned them as to their sentiments, in order to try them still further. "What touched me most," said the mother, "was the horror that I felt for the fright and pain that my poor daughter must have experienced in dying amid the flames. I could not restrain my tears, through the tenderness of my heart; but the hope that remains to us of her salvation does not allow us [52] to complain, or to pity her any longer." "She is found," said the Father; "she is full of life." Thereupon all in the cabin, and all the relatives who had gathered together there, could not restrain their tears; but they were

la vie de cét enfant comme reſuſcitée, & de ſa mort qu'ils luy auoient offerte auec vn cœur vrayement Chreſtien. Cette fille eſt maintenant dans la maiſon des meres Hoſpitalieres; il ſemble que Dieu la vueille pour la Religion.

Vne ieune vefue Chreſtienne nommée Cecile Arenhatſi âgée de 23. ans, s'eſtoit miſe comme ſeruante chez les Meres Vrſulines à deſſein de iouyr le pluſtoſt qu'elle pourroit du bon-heur entier de la Religion, elle y auoit amené auec ſoy vne fille de ſix à ſept ans, nommée [53] Marie, qui eſtoit ſon vnique, mais elles ſe voyoient auſſi peu que ſi la nature n'euſt point eu de part en leur amour, la fille eſtant au Seminaire, & la mere auec les Religieuſes. C'eſt vn eſprit tres-bon, vn naturel tres-doux, vne volonté bien meilleure, qui depuis ſon bas âge a toujours creu en deuotion, & qui eſtant dans les Hurons entendant parler des ſainctes filles (c'eſt ainſi que les Hurons appellent les Religieuſes) tout ſon cœur s'y portoit, & le plus pur de ſes amours. Elle n'a eſté que quatre mois en mariage, toujours elle s'eſt conſeruée innocente au milieu de la corruption, toujours dans la ferueur & dans vne humble ſimplicité. Les Meres eſtoient rauies de la voir parmy elles, elle contentoit tout le monde & y viuoit contente, voulant contenter Dieu. Elle fuſt le [54] plus en danger d'eſtre bruſlée lors que cette maiſon bruſla: elle ſe vit inueſtie de flammes de tous coſtez, elle eſtoit au plus haut eſtage; ſe voyant dans le deſeſpoir de ſe ſauuer par aucun autre endroit, elle ſe ietta par la feneſtre & tomba aſſez heureuſement. Ie luy demanday apres les penſées qu'elle auoit eu dans ces flammes: i'auois, reſpondit-elle, offert ma vie à Dieu, ie fuſſe morte bien contente,

tears of joy, which made them praise God both for the life of the child,—whom they looked upon as one risen from the dead,—and for her death, which they had offered to him with truly Christian hearts. This girl is now in the house of the Hospital mothers; it seems as if God has chosen her for Religion.

A young Christian widow, named Cecile Arenhatsi, aged 23 years, had engaged herself as a servant with the Ursuline Mothers in order to enjoy the complete happiness of Religion as soon as she could. She had brought with her a daughter, six or seven years old, named [53] Marie, who was her only child; but they saw each other as seldom as if nature had no share in their love,—the daughter being at the Seminary, and the mother with the Nuns. She has an excellent mind, a very gentle disposition, and a much better will; and from infancy she has always been a devout believer. While she was in the Huron country, she heard of "the holy virgins" (thus the Hurons call the Nuns), and her whole heart and her purest love turned toward them. She had been married only four months, and always preserved her innocence in the midst of corruption,—remaining ever fervent, and in humble simplicity. The Mothers were delighted to see her among them; she gave satisfaction to all, and lived there content because she wished to satisfy God. She ran the [54] greatest danger of being burned, when the house was destroyed by fire. She found herself surrounded by flames on all sides, for she was on the highest story; despairing of escape in any other way, she threw herself out of the window, and fell without injury. I afterward asked her what her thoughts were while she was amid the flames. "I had offered my life to

mais ie creu que Dieu m'obligeoit de me ſauuer le pouuant faire, ie ne ſongeois qu'à luy, & ie craignois auſſi que mes pechez n'euſſent eſté cauſe que ce malheur ne fuſt arriué à des filles ſi ſainctes, de la compagnie deſquelles ie ſuis ſi indigne. Elle attend auec patience & amour que ces bonnes Meres ſoient rebaſties, & elle eſpere bien ne mourir iamais qu'auec elles. Outre cela elle ne [55] peut rien gouſter, & cette penſée la conſole, & va toujours de plus en plus animant les ferueurs de ſa deuotion.

Cét incendie me fait ſouuenir des reſſentimens que teſmoignerent les Hurons, & des compaſſions qu'ils eurent pour les Meres Vrſulines en cette occaſion. La façon des Sauuages eſt de porter quelques preſens publics pour conſoler les perſonnes d'vn plus grand merite dans les mal-heurs qui les ont accueilly. Nos Chreſtiens Hurons s'aſſemblerent pour cét effet, & n'ayans point de plus grandes richeſſes que deux coliers de porcelene, chacun de douze cent grains, (ce ſont les perles du païs) ils vont trouuer les Meres, qui pour lors s'eſtoient retirées à l'Hoſpital & leur portent ces deux coliers pour leur en faire deux preſens. Vn Capitaine nommé [56] Louys Taiaeronk parla au nom de tous ſes compatriotes en ces termes.

Vous voyez ſainctes filles, de pauures carcaſſes, les reſtes d'vn païs qui a eſté floriſſant, & qui n'eſt plus: du païs des Hurons, nous auons eſté deuorez & rongez iuſques aux os par la guerre & par la famine: ces carcaſſes ne ſe tiennent debout qu'à cauſe que vous les ſouſtenez, vous l'auiez apris par des lettres, & maintenant vous le voyez de vos yeux, à quelle extremité de miſeres nous ſommes venus. Regardez nous de tous coſtez, & conſiderez s'il y a rien en nous qui

God," she replied; "I would have been content to die, but I thought that God obliged me to save myself, if I could. I thought of him alone; and I feared also that my sins had caused this misfortune to happen to virgins so holy, of whose company I am so unworthy." She waits, patiently and lovingly, until the good Mothers have rebuilt their house; and hopes that she will not die elsewhere than with them. Beyond that, she [55] takes pleasure in nothing; that thought consoles her, and ever increases the fervor of her devotion.

That fire reminds me of the sentiments manifested by the Hurons, and of the compassion that they felt for the Ursuline Mothers, on that occasion. It is a custom among the Savages to carry public presents to console persons of higher position in the misfortunes that assail them. Our Christian Hurons met together for that purpose; and, as they had no other riches than two porcelain collars, each consisting of twelve hundred beads (these are the pearls of the country), they went to the Mothers, who were then living at the Hospital and carried these two collars to them as two presents. A Captain, named [56] Louys Taiaeronk, spoke as follows, in the name of all his countrymen:

"Holy virgins, you see before you miserable carcasses, the remnant of a country that once was flourishing and that is no more, the country of the Hurons. We have been devoured and gnawed to the very bones, by war and famine. These carcasses are able to stand only because you support them. You have learned from letters, and now you see with your own eyes, to what extreme misery we are reduced. Look at us on all sides, and consider

ne nous oblige de pleurer ſur nous-meſmes, & de verſer ſans ceſſe des torrens de larmes. Helas ce funeſte accident qui vous eſt arriué, va rengregeant nos maux & renouuelant nos larmes, qui commençoient à tarir! Auoir veu reduite [57] en cendre en vn moment cette belle maiſon de IESVS, cette maiſon de charité, y auoir veu regner le feu ſans reſpecter vos perſonnes toutes ſainctes qui y habitiez; c'eſt ce qui nous fait reſſouuenir de l'incendie vniuerſel de toutes nos maiſons, de toutes nos bourgades, & de toute noſtre patrie. Faut-il donc que le feu nous ſuiue ainſi par tout? Pleurons, pleurons, mes chers compatriotes, ouy pleurons nos miſeres, qui de particulieres ſont deuenuës communes auec ces innocentes filles. Sainctes filles, vous voila donc reduites à la meſme miſere, que vos pauures Hurons, pour qui vous auez eu des compaſſions ſi tendres. Vous voila ſans patrie, ſans maiſon, ſans prouiſion, & ſans ſecours, ſinon du Ciel, que iamais vous ne perdez de veuë: Nous ſommes entrez icy dans le deſſein de vous y cõſoler, & [58] auant que d'y venir, nous ſommes entrez dans vos cœurs, pour y reconnoiſtre ce qui pourroit dauantage les affliger depuis voſtre incendie: afin d'y apporter quelque remede. Si nous auions affaire à des perſonnes ſemblables à nous, la couſtume de noſtre païs euſt eſté de vous faire vn preſent pour eſſuyer vos larmes: & vn ſecond pour affermir voſtre courage: mais nous auons bien veu que vos courages n'ont iamais eſté abbatus ſous les ruines de cette maiſon, & pas vn de nous n'a pû voir meſme vne demy larme qui ait paru deſſus vos yeux, pour pleurer ſur vous meſme à la veuë de cette infortune. Vos cœurs ne s'attriſtent pas dans la perte des biens de la terre,

whether there is anything in us that does not compel us to weep for ourselves, and to shed unceasing torrents of tears. Alas! this sad accident that has happened to you increases our woes and renews our tears, which had commenced to dry. The sight [57] of that beautiful house of JESUS, that house of charity, reduced to ashes in an instant; the sight of the flames raging there without respecting your holy persons who dwelt there,—all this has brought back to our minds the universal destruction by fire of all our houses, of all our villages, and of the whole of our country. Must fire follow us everywhere? Let us weep, let us weep, my beloved countrymen; yes, let us weep for our misfortunes which were solely ours before, but which we now share in common with these innocent maids. Holy virgins, you are now reduced to the same state of misery as your poor Hurons, for whom you have had such tender compassion. You are now without a country, without a house, without provisions, and without succor except from Heaven, of which you never lose sight. We have come here for the purpose of consoling you; and, [58] before coming here, we have entered into your hearts, to see what might afflict you still more since your fire, so as to apply some remedy to it. If we had to deal with persons like ourselves, the custom of our country would have been to make you a present to dry your tears, and another to strengthen your courage; but we have observed that your courage has never been cast down under the ruins of that house, and not one of us has seen even half a tear in your eyes in lamentation over yourselves at the sight of that misfortune. Your hearts do not sorrow for the loss of earthly goods; we see that they are raised

nous les voyons trop eſleuez dans les deſirs des biens du ciel: & ainſi de ce coſté là nous ny cherchons aucun remede. Nous ne [59] craignons rien qu'vne choſe, qui ſeroit vn mal-heur pour nous; nous craignons que la nouuelle de l'accident qui vous eſt arriué, eſtant portée en France, ne ſoit ſenſible à vos parens plus qu'à vous-meſme; nous craignons qu'ils ne vous rappellent, & que vous ne ſoyez attendries de leurs larmes. Le moyen qu'vne mere puiſſe lire ſans pleurer, les lettres qui luy feront ſçauoir que ſa fille eſt demeurée ſans veſtemens, ſans viures, ſans lict, & ſans les douceurs de la vie, dans leſquelles vous auez eſté eſleuées dés voſtre ieuneſſe? les premieres penſées que la nature fournira à ces meres toutes deſolées, c'eſt de vous rappeler aupres d'elles, & de ſe procurer à elles-meſmes la plus grande conſolation qu'elles puiſſent receuoir au monde, procurant auſſi voſtre bien. Vn frere fera le meſme pour ſa ſœur, [60] vn oncle & vne tante pour ſa niece, & en ſuite nous ſerons en danger de vous perdre, & de perdre en vos perſonnes le ſecours que nous auions eſperé pour l'inſtruction de nos filles à la foy, dont nous auons commencé auec tant de douceur de gouſter les fruits. Courage, ſainctes filles, ne vous laiſſez pas vaincre par l'amour des parens, & faites paroiſtre auiourd'huy que la charité que vous auez pour nous, eſt plus forte que les liens de la nature. Pour affermir en cela vos reſolutions, voicy vn preſent de douze cens grains de pourcelene, qui enfoncera vos pieds ſi auant dans la terre de ce païs, qu'aucun amour de vos parẽs, ny de voſtre patrie ne les en puiſſe retirer. Le ſecond preſent que nous vous prions d'agreer, c'eſt d'vn colier ſemblable de douze cens grains de

too high in the desire of heavenly blessings; and therefore we seek for no remedy in that respect. We [59] fear but one thing which would be a misfortune for us; we fear that, when the news of the accident that has happened to you reaches France, it will affect your relatives more than it does yourselves; we fear that they will recall you and that you will be moved by their tears. How can a mother read, without weeping, letters telling her that her daughter is without clothes, without food, without a bed, and without the comforts of life in which you have been brought up from youth? The first thought that nature will inspire in those disconsolate mothers will be to recall you to them, and to procure for themselves the greatest consolation that they can have in the world, thereby procuring also your good. A brother would do the same for his sister; [60] an uncle and an aunt for their niece; and afterward we would be in danger of losing you, and of losing in your persons the assistance for which we had hoped in the instruction of our daughters in the faith, the fruits whereof we have begun to taste with such enjoyment. Courage, holy virgins! do not allow yourselves to be persuaded by love of kindred; and show now that the charity that you have for us is stronger than the ties of nature. To strengthen you in these resolutions, here is a present of twelve hundred porcelain beads which will root your feet so deeply in the soil of this country that no love for your kindred or for your own country can withdraw them from it. The second present, which we beg you to accept, is a similar collar of twelve hundred porcelain beads, to lay [61] the foundation of an entirely new building wherein shall be the house of

pourcelene, pour ietter de nouueaux [61] fondemens à vn baſtiment tout nouueau, où ſera la maiſon de IESVS, la maiſon de prieres, & où ſeront vos claſſes, dans leſquelles vous puiſſiez inſtruire nos petites filles Huronnes. Ce ſont là nos deſirs, ce ſont les voſtres, car ſans doute vous ne pourriez mourir contentes, ſi en mourant on vous pouuoit faire ce reproche, que pour l'amour trop tendre de vos parens, vous n'euſſiez pas aidé au ſalut de tant d'ames que vous auez aimées pour Dieu, & qui ſeront voſtre couronne dans le Ciel.

Voila la harangue que fit ce Capitaine Huron, ie n'y adjouſte rien, & meſme ie n'y puis ioindre la grace que luy donnoit le ton de ſa voix, & les regards de ſon viſage. La nature à ſon eloquence, & quoy qu'ils ſoient Barbares, ils n'ont pas dépoüillé ny l'eſtre d'homme, ny la [62] raiſon, ny vne ame de meſme extraction que les noſtres.

DE LA MISSION DE TADOUSSAC.

LE Pere Charles Albanel a paſſé tout l'Hyuer, c'eſt à dire, ſix mois entiers auec les Chreſtiens Montagnets, qui n'ont point en tout ce temps-là de demeure aſſeurée: ils vont errans dedans les bois, grimpans au ſommet des montagnes d'vne prodigieuſe hauteur, pour y chercher les Orignaux, les Caribous, & les beſtes ſauuages. Dans ces fatigues il y a beaucoup à ſouffrir de la faim, de la ſoif, & des froids exceſſifs, des laſſitudes & des dégouts, de la fumée qui vous aueugle, qui vous cauſe des douleurs cuiſantes, & tout cela ſans conſolation, ſans douceurs, & ſans aucun appuy pour la nature. Il faut que la [63] ſeule grace ſouſtienne; il eſt vray que Dieu ſe fait ſouuent ſentir auec de grandes delices au milieu

JESUS, the house of prayer; wherein your classes will be held, in which you may teach our little Huron girls. Such are our desires; they are likewise yours, for doubtless you could not die happy if, when dying, this reproach could be cast at you that, through too tender a love for your relatives, you had not contributed to the salvation of so many souls which you have loved for the sake of God, and which will be your crown in Heaven."

Such was the harangue delivered by that Huron Captain. I have added nothing to it; and, in fact, I cannot add the charm imparted to it by the tone of his voice and the expression of his countenance. Nature has its own eloquence; and, though they be Barbarians, they have not been stripped either of man's being or [62] of reason, or of a soul of the same origin as ours.

OF THE TADOUSSAC MISSION.

FATHER Charles Albanel passed the entire Winter—that is, six whole months—with the Christian Montagnais, who during the whole of that time have no fixed abode. They wander through the woods, and climb the summits of mountains of prodigious height, hunting for Moose, Caribou, and other wild animals. In these fatiguing journeys, one suffers much from hunger, from thirst, from excessive cold, from weariness and loathing, and from the smoke, which blinds one and causes intense pain; and this without consolation, without comforts, and without any support for nature. One must [63] be sustained by grace alone; it is true that God's presence often brings much delight in the midst of this abandonment and this renouncement of

de cét abandon, & de ce dépoüillement des creatures, auſſi grand quaſi qu'il puiſſe eſtre; mais ſouuent auſſi il ſe cache, & laiſſe vne ame dans l'épreuue: quoy qu'il en ſoit, c'eſt vn employ toujours heureux pour ceux que Noſtre Seigneur y appelle, & neceſſaire pour nos pauures Sauuages, qui en tout temps & en tout lieu ont beſoin de noſtre ſecours, puis que par tout les tentations peuuent les ſuiure, & que toujours Dieu eſt preſt de reſpandre ſur eux ſes graces.

Dés le commencement de l'Eſté, le meſme Pere, à peine ayant pris dix iours de repos, eſt retourné en la Miſſion de Tadouſſac, pour tout l'Eſté, où n'ayant pû ſuffire ſeul, vn autre s'eſt ioint de compagnie. Il [64] s'y eſt trouué cette année plus de huict cens perſonnes, le nombre des Chreſtiens s'eſtant notablement accreu, comme auſſi leur ferueur & leur innocence. Ils ont eſté pour la pluſpart accueillis d'vn rheume fort faſcheux, qui a regné tout le mois de Iuillet en ces quartiers-là, & qui en quelques-vns eſtoit accompagné d'vne fievre maligne & continuë. C'eſtoit vne ioye à nos Peres, qui n'en furent pas exempts eux-meſmes, entrant dans ces pauures cabanes, d'y trouuer ſouuent ces bons Neophytes dãs le plus fort de leurs douleurs, le Chapelet en main, les yeux tournez au Ciel, ou vers vne image de Noſtre Dame, attachée à vne eſcorce à coſté de leur lict; c'eſtoit vne conſolation les ſurprenant d'entendre leurs prieres. Ouy, mon Dieu, diſoit l'vn, mes pechez ont merité ce [65] chaſtiment. Que mes douleurs augmentent, pourueu que mon peché ſoit pardonné; faites-moy, mon Dieu, miſericorde. O mon Dieu, diſoit l'autre, que le feu d'Enfer eſt bien plus ardent que celuy de ma fievre, fortifiez mon cœur, mon bon

creatures, which is almost as complete as possible; but frequently also he hides himself, and leaves a soul in the midst of trials. In any case it is an employment that is always agreeable to those whom Our Lord calls to it; and a necessary one for our poor Savages, who at all times and in all places need our help, because temptations can follow them everywhere, and God is ever ready to pour forth his graces on them.

In the very beginning of the Summer, the same Father, who had hardly taken ten days of rest, returned to the Tadoussac Mission for the whole Summer. As he could not attend to it alone, another became his companion. There [64] were over eight hundred persons there this year, for the number of Christians has increased to a remarkable degree, and so have their fervor and their innocence. Most of them were attacked by very bad colds, which prevailed throughout the month of July in that quarter, and were accompanied in some cases by a malignant and continuous fever. It was a joy for our Fathers, who were not exempt from it themselves, when they entered the wretched cabins, frequently to find these good Neophytes, in the midst of their keenest sufferings, with their Rosaries in their hands, their eyes turned toward Heaven, or toward a picture of Our Lady attached to a piece of bark beside their beds. It was a consolation, on surprising them, to hear their prayers. "Yes, oh my God!" one would say, "my sins have deserved this [65] punishment. Let my pains increase provided my sin be forgiven. Have mercy, my God, on me." "Oh, my God," another would say, "how much more ardent is the fire of Hell than that of my fever! Strengthen my heart,

Iesvs, afin que ie ſouffre courageuſement celuy-cy, & ne permettez pas que ie tombe dans l'autre.

DE LA MISSION DES OUMAMIOÜEK.

Enuiron quatre-vingts lieuës plus bas que Tadouſſac, ayant apris que quelques Sauuages plus eſloignez s'y deuoient aſſembler, le Pere Iean Dequen ſe ietta dans vn petit canot d'eſcorce pour y aller preſcher l'Euangile, & faire vne Miſſion volante: malgré les vagues & les tempeſtes il y arriua dans ſa petite gondole, mais vn peu tard, [66] pluſieurs s'eſtans deſia retirez dans les bois, & n'y reſtant qu'vn petit nombre ſur le bord du grand fleuue de ſainct Laurens. Le Pere dans le peu de temps qu'il fut là, baptiza les enfans que les parens luy preſentoient tres-volontiers; il y confeſſa quelques Chreſtiens, qui depuis ſix & ſept ans auoient receu le ſainct Bapteſme à Tadouſſac, mais n'auoient pû y retourner depuis ce temps-là. Il inſtruiſit les autres des fondemens de noſtre foy, leur promettant vne nouuelle viſite pour le Printemps prochain. Ce ſont peuples d'vne ſimplicité fort innocente, qui écoutent tres-volontiers la parole de Dieu, qui ſont aiſez à gagner à la foy, mais auſſi il eſt difficile à nous de les chercher, & à eux de venir iuſques à nous.

[67] DE LA MISSION DES ABNAQUIOIS.

Svr la fin du mois d'Aouſt de l'an paſſé 1650. deux canots Abnaquiois eſtans venus exprés de la part de toute la Nation pour querir le Pere Gabriel Drueillettes, qui les auoit deſia inſtruits, afin qu'il continuât à leur rendre cette charité: le Pere y retourna auec vn de nos domeſtiques. A vray dire,

my good JESUS, that I may endure this one patiently, and permit not that I fall into the other."

OF THE OUMAMIOUEK MISSION.

HAVING learned that some of the more remote Savages were to meet at a place about eighty leagues below Tadoussac, Father Jean Dequen embarked in a small bark canoe, to preach the Gospel and to hold a flying Mission. In spite of the waves and tempests, he reached that place in his little gondola; but was somewhat late, [66] for many had already retired into the woods, and only a small number remained on the bank of the great river saint Lawrence. During his short stay there, the Father baptized the children, whom the parents brought to him very willingly. He heard the confessions of several Christians who had received holy Baptism, six or seven years previously, at Tadoussac, but had not been able to return there since that time. He instructed the others in the principles of our faith, promising to visit them again in the following Spring. These are people of most innocent simplicity who listen very willingly to the word of God, and who are easily won over to the faith; but it is also difficult for us to seek them, or for them to come to us.

[67] OF THE ABNAQUIOIS MISSION.

ABOUT the end of August of last year, 1650, two Abnaquiois canoes came expressly, on the part of that entire Nation, to get Father Gabriel Drueillettes, who had already instructed them, in order that he might continue to render them that charitable service. The Father returned to them with one of

ce diſtrict là n'eſtoit pas de noſtre reſſort, ſinon autant que le zele nous obligeoit de ne pas abandonner des gens de bonne volonté, diſpoſez à la foy, mais qui n'auoient preſentement que nous pour les inſtruire. Vne lettre d'vn R. P. Capucin, nommé le P. Coſme de Mante, Superieur en l'Acadie des Miſſions des Reuerends Peres Capucins, dattée de l'année 1648. nous y encouragea [68] beaucoup; les paroles de la lettre eſtoient: Nous coniurons vos Reuerences par la ſacrée dilection de Ieſus & de Marie, pour le ſalut de ces pauures ames qui vous demandent vers le Sud, &c. de leur donner toutes les aſſiſtances que voſtre charité courageuſe & infatigable leur pourra donner, & meſme ſi en paſſant à la riuiere de Kinibequi vous y rencontriez des noſtres, vous nous ferez plaiſir de leur manifeſter vos beſoins, que ſi vous n'en rencontriez point vous continuerez, s'il vous plaiſt, vos ſainctes inſtructions enuers ces pauures Barbares, & abandonnez, autant que voſtre charité le pourra permettre, &c.

Le P. Gabriel Drueilletes partit donc de Quebec pour cette Miſſion le premier de Septembre 1650 accompagné de Noël Tekoüerimat, [69] chef des Chreſtiens de Sillery, qui faiſoit ce voyage pour l'entretien de la paix auec ces peuples qui ſont dans les terres, & auec d'autres plus eſloignez qui ſont dans la nouuelle Angleterre, à deſſein de ſolliciter les vns & les autres à faire enſemble la guerre aux Iroquois. Le Pere ne retourna de ce voyage qu'au commencement de Iuin, & enuiron quinze iours apres il y fut renuoyé pour le meſme deſſein, dont il n'eſt pas encore de retour. Ainſi ie ne puis dire, ny le ſuccés de ſon voyage, ny ce que Dieu y a fait par ſon moyen,

our donnés. To tell the truth, this district was not within our jurisdiction, except in so far as zeal compelled us not to abandon people of good will, who were inclined toward the faith, but who at that time had no one but us to instruct them. A letter from a Reverend Capuchin Father, named Father Cosme de Mante, Superior of the Acadian Missions of the Reverend Capuchin Fathers, dated in the year 1648, greatly encouraged us thereto.[58] [68] The words of the letter were: "We entreat your Reverences, through the holy love of Jesus and Mary, for the salvation of those poor souls, who beg for you toward the South, etc., to give them every assistance that your courageous and indefatigable charity can give them; and even if, in crossing the river Kinibequi, you should meet any of ours, you will please us by mentioning your needs to them; and, if you meet none, you will please continue your holy instructions to these poor abandoned Barbarians, as much as your charity will permit," etc.

Father Gabriel Drueilletes started, therefore, from Quebec for that Mission on the first of September, 1650, accompanied by Noël Tekouerimat, [69] the chief of the Sillery Christians. This last undertook the journey for the purpose of maintaining peace with these tribes who live inland, and with others, still more distant, who are in new England, with the view of soliciting them to join in war against the Iroquois. The Father did not return from that journey until the beginning of June; and, about a fortnight afterward, he was sent back on the same errand, from which he has not yet returned. Thus I can tell neither what has been the success of his journey, nor what God has done by his means; but

mais ce que ie ſçay bien, c'eſt qu'il a eu beaucoup à ſouffrir. *In itineribus ſæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in ciuitate, periculis in ſolitudine, periculis in mari, periculis in falſis fratribus, in labore & ærumna, in vigiliis multis, in* [70] *fame & ſiti, in ieiuniis multis, in frigore & nuditate.* Le meilleur eſt quoy qu'il arriue, que Dieu en ſera à iamais ſa trop grande recompenſe.

DE LA MISSION DES ATTIKAMEGUES.

La plus laborieuſe, mais auſſi comme ie crois, vne des plus aimables de nos Miſſions a eſté celle qu'on a fait aux Attikamegues, que nous auons nommé la Miſſion de ſainct Pierre. Il y a deſia quelques années que ces peuples là ont commencé à ſe faire inſtruire, & qu'ils ont embraſſé la foy auec vne ferueur, vne douceur, vne ſimplicité, & vne fermeté ſi grande, qu'il ſemble qu'elle leur ſoit comme naturelle, & que leur cœur n'ait point d'autres inclinations que pour le Chriſtianiſme, mais depuis ce tẽps-là il n'y auoit eu que ceux qui nous [71] eſtoient venus trouuer aux trois Riuieres, à Sillery, ou bien à Tadouſſac, qui euſſent receu le bapteſme, & qui fuſſent Chreſtiens. Nos Peres n'ayans pû encore les aller voir dans leur païs pour y porter la lumiere de l'Euangile. C'eſt ce qu'ils ont demandé cette année auec des pourſuites ſi ſainctes, & des impatiences ſi aimables, qu'enfin leur deſſein a eſté accomply. Le Pere Iaques Buteux ayant eſté celuy qui iuſqu'à maintenant leur a donné les inſtructions, & enſemble le veritable eſprit du Chriſtianiſme, y fut enuoyé. Le peu de ſanté qu'il a eu de tout temps, ou pluſtoſt ſa

what I know well is, that he has had much to suffer. *In itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore et ærumna, in vigiliis multis, in* [70] *fame et siti, in jejuniis multis, in frigore et nuditate.* The best of it is that, whatever may happen, God will forever be his too great recompense.

OF THE ATTIKAMEGUES MISSION.

THE most laborious but also, as I believe, one of the most agreeable of our Missions, has been that among the Attikamegues, which we have named "the Mission of saint Peter." It is now some years ago since those people began to have themselves instructed; and since then they have embraced the faith with a fervor, a gentleness, a simplicity, and a firmness so great that it seems as if it were natural to them, and that their hearts had no inclination for anything but Christianity. However, since that time, only those who [71] have come to us at three Rivers, at Sillery, or at Tadoussac, have received baptism and become Christians, because our Fathers could not go to their country to carry the light of the Gospel thither. That is what they asked this year,—with such holy importunities and such lovable impatience, that finally their desires have been fulfilled. Father Jaques Buteux, who had hitherto instructed them and taught them the true spirit of Christianity, was sent there. His health which has always been delicate,—or, rather, his great weakness when he came to these countries, seventeen years ago, and which continual fatigues and age have greatly increased,—caused us to doubt whether it would not be

grande foibleſſe, auec laquelle il vint en ces païs il y a dix-ſept ans, & que les fatigues continuelles & l'âge ont accru de beaucoup, nous auoient fait douter ſi ce ne ſeroit point imprudence de l'expoſer dans vn voyage [72] ſi penible, & en vn temps le plus faſcheux de toute l'année. Mais enfin nous nous ſommes confiez en Dieu, & la grace l'a emporté au deſſus du raiſonnement naturel, s'agiſſant d'vne affaire ou la grace peut tout, & où la nature ne peut rien. Le Pere fut donc auerty pour ce voyage, qui a eſté de trois mois entiers, où les croix ne luy ont pas manqué, mais auſſi en a il cueilly les fruits de la Croix, ſelon qu'il paroiſtra dans ſon iournal, que ie l'ay prié de m'écrire, & qu'il a fait auec la ſimplicité que ie deſirois. L'ayant leu auec ſatisfaction, i'ay creu ne pouuoir rien faire de mieux, que de le ioindre icy tel qu'il me l'a donné.

imprudent to expose him on so laborious a journey, [72] and at the most disagreeable season of the entire year. But, in the end, we placed our trust in God; and grace supported him beyond what could reasonably be expected, as this was a matter in which grace can do everything, and nature can do nothing. The Father was therefore given notice for that expedition, which lasted three whole months,—wherein crosses did not fail him, but wherein he has also gathered the fruits of the Cross, as will be seen by his journal, which I begged him to write for me, which he has done, with the simplicity that I desired. Having read it with satisfaction, I thought that I could not do better than insert it here, just as he has given it to me.

BIBLIOGRAPHICAL DATA: VOL. XXXVI

LXXIV

For bibliographical particulars of the *Relation* of 1649–50, see Vol. XXXV.

LXXV

The original MS. of this letter of the Associates of the Company of New France to the father general (under date of June, 1651), rests in the archives of the Society, where it was copied by Father Martin. His copy was used in the publication of Carayon's *Première Mission*, where it appears on pp. 254–256. We follow Carayon.

LXXVI

The original of Druillettes' brief letter in Latin, to Governor John Winthrop (without place or date, but written early in 1651, as we see from a reference thereto in the *Narré*), was, in 1864, found in the family archives of the Winthrop family, of Boston. It was published in September of that year, by John Gilmary Shea, in his so-called Cramoisy series; in the Lenox catalogue, it is, for convenience, styled No. 24 of that series, therefore is known to bibliographers by that number. Shea acknowledges aid from Charles Deane in procuring the letter, and says that Charles Folsom transcribed it from the original and corrected the proofs. A second edition was

issued in 1869. We follow the first Shea publication (1864), having been unable to locate the original, which seems to have been either lost or mislaid in the Winthrop archives. Our translation is by l'Abbé Lionel Lindsay, chaplain of the Ursuline convent, Quebec.

LXXVII

Druillettes' *Narré du Voyage* was first published by James Lenox, at the Albany press of Weed, Parsons & Co., 1855. He stated that this publication was *pour la première fois* from the original manuscript deposited in the Bureau of the Jesuits' Estates, in Quebec. In pursuance of our policy of resorting to the originals whenever these are obtainable, our representative applied at the bureau, in September, 1897, for permission to copy the *Narré*. He was informed that all the documents of the bureau had been transferred to the Crown Lands Department, in the Parliament Buildings; but application to the custodian of the latter revealed the fact that nothing was there known of the *Narré*—it had disappeared. This obliges us to reprint from the Lenox issue.

LXXVIII

For bibliographical particulars of the *Journal des Jésuites*, see Vol. XXVII.

LXXIX

In reprinting Ragueneau's *Relation* of 1650–51 (Paris, 1652), we follow the original Cramoisy edition from a copy in the possession of The Burrows Brothers Company, Cleveland; it is identical with the Lamoignon copy in the Lenox library. The "Permiſsion" from Charles Lalemant, as vice-provincial,

was "Faict à Paris ce 3. iour de Fevrier 1652." This annual is generally referred to as "H. 97," because described in Harrisse's *Notes*, no. 97.

Collation: Title, with verso blank, 1 leaf; "Table des Chapitres," with "Priuilege" on the verso, 1 leaf; prefatory letter from Ragueneau to the provincial, Claude de Lingendes, pp. 1–3; text, pp. 4–146; "Permifsion," with verso blank, 1 leaf. The "Journal du Pere Iacques Buteux" covers pp. 73–126; his "Lettre," etc. from Three Rivers covers pp. 126–138; and the epistle of Martin Lyonne, dated "A la Rochelle ce 27. de Decembre 1651," covers pp. 139–146. The volume has two preliminary leaves, not marked with signatures, consisting of title, and leaf with contents and privilege; sig. A–H in eights, I and K in fours, and L in two. The pagination of p. 32 has been omitted by the printer. There is no mispaging.

This *Relation* may be found in the following libraries: Lenox, Harvard, New York State Library, Brown (private), Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), Public Library of Toronto, British Museum, and Bibliothèque Nationale (Paris). Copies have been sold or priced as follows: Harrassowitz (1882), priced at 120 marks; O'Callaghan (1882), no. 1229, sold for $25; Barlow (1890), nos. 1300 and 1301, sold for $32.50 and $5, respectively; Dufossé (1891–1896), priced at 225, 175, and 300 francs, at various times.

NOTES TO VOL. XXXVI

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 53).—For sketch of Druillettes, see vol. xxiii., *note* 11.

2 (p. 73).—Regarding the history and policy of the Hundred Associates, see vol. iv., *note* 21; vol. vii., *note* 18; vol. viii., *note* 4. From the outset, this company favored the Jesuits,—at first, probably in consequence of Richelieu's preference for this order; later, for various financial reasons. One of these was the fact that the Jesuits were not—like the Récollets, their predecessors—a mendicant order; having funds of their own, they entailed upon the company much less expense for their support. Moreover, their missionary labors opened up many tribes of the West and North to French influence, and thus extended the range of the fur trade; and the ascendancy they had gained over the savages was one of the chief influences in preserving peace between these and the French. All these considerations very naturally explain the preference of the Hundred Associates for a Jesuit bishop in Canada. Their request, however, was refused by the general of the order (Goswin Nickel), its rule debarring members from accepting ecclesiastical dignities. No further steps were taken at this time in the establishment of a Canadian bishopric, owing to political disorders in France, which engrossed the attention of the government.—See Rochemonteix's *Jésuites*, t. ii., pp. 162–202.

3 (p. 75).—This letter is addressed to John Winthrop, junior (son of the John Winthrop who was governor of Massachusetts during most of the time from 1629 until his death, Mar. 26, 1649); he had come from England in 1635, commissioned as governor of Connecticut, and was long one of the most influential and public-spirited members of that colony. Through his efforts were established various settlements therein, that on Pequot (now Thames) River being commenced in 1646; in 1658, this was named New London. Winthrop was repeatedly elected governor of Connecticut, and was, at various times, the representative of that colony in the Congress of the Confederation, and its agent in England. He died Apr. 2, 1676.

The proposals made to the governor of Canada in 1647, referred to in our text, were made by Governor Winthrop of Massachusetts, in regard to the improvement and extension of commercial relations between the English and French colonies in North America; but his death prevented the execution of this project.—See Hazard's *Historical Collections* (Phila., 1794), vol. ii., p. 182.

4 (p. 79).—*Moaghs:* Mohawks, called Maquas by the Dutch, and Agniers by the French (vol. viii., p. 300). Forty-four variants of these appellations are given in index to *N. Y. Colon. Docs.*

5 (p. 79).—Druillettes here refers to the part taken by the English in a war between Indian tribes in 1645. A large force of Narragansetts attacked the Mohicans (vol. xxvi., *note* 4) living along Pequot River, who were allies of the English; a body of troops was forthwith sent against the former tribe, who were thus compelled to make a treaty of peace with both English and Mohicans.

6 (p. 83).—Narantsouat (Nanrantsouak) is an Indian name, afterward corrupted to Norridgewock; according to the definition given by Sabatis, a Kennebec Indian, to Rev. Paul Coffin in 1797 (*Maine Hist. Colls.*, vol. iv., p. 379) it means "still water." Maurault, however, says (*Abénakis*, p. 5) that *Nurhântsuaks*, the name of the local tribe, means "those who travel by water." These are the Abenakis known earlier as Canibas, a variant of Kennebec (vol. ii., *note* 2); but, when driven up the river by the coming of white men, they made their principal residence at Nanrantsouak or Norridgewock,—a name applied also to the tribe.

The first English settlement below this Indian village was Koussinok (Coussinoc, Cushnoc), where now stands Augusta, the capital of Maine; it was founded in 1629, as a trading post, by William Bradford and other Plymouth colonists. For a considerable time, the establishment carried on an extensive trade in peltries with the Indians; but troubles with the latter frequently arose, diminishing and finally destroying the trade, and this settlement, with most others in Maine, was abandoned,—probably before the beginning of King Philip's war (1675).

7 (p. 85).—John Winslow, brother of Edward, came to America in November, 1621, at the age of twenty-four. He became one of the leading members of the Plymouth colony, his name frequently appearing in its records from 1640 to 1651. In 1656, he removed with his family to Boston, where he was a prominent merchant and ship-owner; he died there in 1674.

8 (p. 87).—Edward Winslow, born Oct. 20, 1595, was one of the leaders of the Plymouth colony (1620); and one of the "assistants" in its government, from 1624 to 1647 (except 1633, 1636, and 1644,

when he served as governor). He appears to have had the principal oversight of the commercial affairs of the colony, and often undertook trading expeditions to the Penobscot, Kennebec, and Connecticut rivers. He also acted as agent in England for both Plymouth and Massachusetts, in which capacity he remained abroad after 1646, until his death in 1655. In this connection may be mentioned his labors in behalf of the civilization and conversion of the Indians; the "brotherhood" mentioned by Druillettes was the "Society for Propagating the Gospel among the Indians" (chartered July 27, 1649), a corporation established mainly through Winslow's efforts. This society, in connection with the commissioners of the United Colonies, supported missions among the Indians, printed Bibles and other books in their language, and maintained schools for their instruction.

9 (p. 87).—*Maremiten:* a phonetic rendering of "Merrymeeting," a bay thus named by the English because it was a place of rendezvous for the Indian tribes located on the five rivers (chief among these the Kennebec) discharging their waters therein; here they held their councils and feasts. This bay was called by the Indians Quabacook.—*Maine Hist. Colls.*, vol. iii., pp. 312, 313.

Temeriscau: Damariscove, an island at the mouth of Boothbay Harbor, and, at that early time, an important fishing-station.

Kepane: a phonetic rendering of "Cape Ann."

10 (p. 87).—*Gebin* (Guebin, Quebin): the imperfectly phonetized surname of Edward Gibbons, a Boston merchant; he was also commander at this time of the Boston militia, and at various times occupied positions of responsibility in the Massachusetts colony. See sketch of his career in Palfrey's *History of New England* (Boston, 1858–90), vol. ii., pp. 225, 226.

11 (p. 87).—*My pereira:* this epithet is thus explained by Shea, whose translation of this document appears in *N. Y. Hist. Colls.*, 2nd series, vol. iii., part 1 (N. Y., 1857), pp. 303–320: "An allusion to Pereira, a Portuguese merchant, the devoted friend of St. Francis Xavier, the Apostle of the Indies. It may be that Winslow had called Druillettes his Xavier; and that the Missionary, in turn, gave him that of Pereira."

This document (as explained in Bibliographical Data for the present volume) we reprint from the Lenox issue of 1855; but it was again published by Shea in 1866, in *Recueil de Pièces sur la Negociation entre la Nouvelle France et la Nouvelle Angleterre* (Cramoisy series, no. 19). He therein states that "the late Abbé Ferland possessed another copy [of the *Narré*], which exhibits some variations," a list of which Shea gives, at the end of the

Recueil. In the Ferland copy, the word *pereira* is replaced by *parein*, "godfather." The following list embraces the more important of these variations, reference being made to original pagination of Lenox issue (bracketed in our text): P. 8, line 5; for second [*blank space*], read *demie lieue.* P. 8, l. 11; for *quil venoit*, read *que je venois.* P. 9, l. 9; omit *instance particulier*, and for *fise* read *fist.* P. 12, l. 3; for *payen*, read *pays.* P. 12, at end of l. 8, insert *lequel m'invita a diner donnant ordre.* P. 13, l. 4; for *un franc*, read *en France.* P. 13, l. 6; for *tout l'estat des affaires de*, read *touchant l'estat des affaires et.* P. 13, l. 8; in [*blank space*], insert *Rouen.* P. 14, l. 9; for *portoit*, read *porteroit.* P. 15, l. 4; for *personnes*, read *pescheurs.* P. 15, l. 7; after *Indicott*, insert *vice Gouverneur de Boston. Iay sejourné trois jours affin de parler à fond de tout au dict Sieur Indicott.* P. 16, l. 5; for *dobtenir*, read *et obtenir.* P. 16, l. 10; for *homme pour me porter*, read *courreur pour mapporter.* P. 16, last line; for *Ki . . .*, read *Kiervum.* P. 17, last line; for *Tibaud*, read *Berard.* P. 19, last line; for [*blank space*] *arriva*, read *ami revint.* P. 21, l. 5; for *Kwinopiers*, read *Kwinopeia.* P. 21, l. 14; for *trouver*, read *retourner.* P. 24, l. 4; for *vers*, read *avecq.* P. 24, l. 7; for *Noutchihuict*, read *Noutchihaut.* P. 29, l. 10; for *Morchigander*, read *Mouchigands.* P. 31, last line; for *asseurant*, read *affirmant.* P. 32, l. 13, 14; for *qua peine*, read *que point.*

Shea also reprints in the same volume a letter from Druillettes, in Ferland's possession,— published by the latter in his *Notes sur les Registres de Nôtre-Dame de Quebec* (2nd ed., Quebec, 1863), pp. 95–97,— wherein the Jesuit envoy gives these interesting particulars about the English colonies: "All New England is one commonwealth, composed of four colonies. The chief and most important of these is Boston, which has, it is said, 40 towns or villages within its jurisdiction or district. The second is that of Pleymoutch, 14 leagues from here; it has 20 towns or villages, of which Pleymoutch is the principal,— but much smaller than Boston, although it is the oldest of all the towns; it is situated toward Cape Malebarre [Cod]. The third is that of Kenetigouc [Connecticut], 30 or 40 leagues from the second; this has about 10 towns, of which one alone has, they say, 500 men. Kenetigouc is the river of the Sokokiois. The fourth is that of Kouinopeia [Quinnipiac, or New Haven], 10 leagues from the 3rd. This last has only 4 or 6 villages, upon the coast in the direction of Manathé [Manhattan, or New York], from which it is distant some 30 leagues. From Manathé to the largest English settlement, the distance is 20 leagues. All these 4 colonies are united by articles of confederation, one of which requires that no individual colony may take any measures for any war

whatever, without the knowledge and decision of the assembly of states for the whole country; this is called the council or court of commissioners, who are 8 in number. . . . Besides this council of states for the whole country, each separate colony has its own council,—composed of its governor and vice-governor, and a certain number of councilors, whom they call 'magistrates.' This separate council gives hearing to causes, according as they arise during the year. All the officers of this special court are appointed and confirmed in the month of May, which is the time at which the general court for the entire colony is held,—that is, the upper chamber, composed of the more important men of the colony; and the lower chamber, composed of deputies from the people. This court assembles in the principal village of the colony. It was the special court of Boston which gave me audience, after having invited me to dine, on the 13th of December." This letter is probably one of those mentioned in the *Journ. des Jésuites* as received at Quebec, May 29, 1651.

Winslow's friendly treatment of Druillettes is rendered more conspicuous by the act passed in 1647 by the Massachusetts colony, expelling Jesuits from its territory (Hazard's *Hist. Colls.*, vol. i., p. 550).

12 (p. 89).—Thomas Dudley was at this time the governor of Massachusetts; he was deputy-governor at the inception of the colony (1629), and filled that office thirteen times; he was also, in other years, major-general of the militia. He died July 31, 1653. *Rogsbray:* Roxbury.

13 (p. 91).—Druillettes was referred to the authorities of Plymouth, regarding the interests of his Abenaki converts, because of that colony's proprietorship in lands on the Kennebec. The grant of these lands was originally made (1628) to Bradford, Winslow, and other Plymouth colonists; it was held by them until 1640, and then surrendered to the colony at large. The deed therefor is known as "the Kennebec Patent," and is the original source of land-titles for the tract extending from the towns of Woolwich and Topsham to the Wesserunsett River. This patent was owned by the Plymouth colony until Oct. 27, 1661, when it was sold to John Winslow and others, for £400 sterling. The above-named tract was occupied chiefly by the Canibas or Norridgewock Indians *(note* 6, *ante)*.

14 (p. 91).—By "Jehan Brentford" is meant William Bradford, long the governor of Plymouth colony. The "five farmers of Koussinoc" are the merchants to whom the Kennebec trade was, in 1649, leased by the colony for a term of three years; these were, according

to Williamson (*Maine*, p. 366), Bradford, Winslow, Thomas Prince, Thomas Willett, and William Paddy (Padis, as phonetically rendered by Druillettes).

15 (p. 91).—John Eliot, the noted apostle to the Indians; he was one of those supported by the society mentioned in *note* 8, *ante*.

16 (p. 91).—This was William Hibbins; in 1641, he was one of three deputies sent to England in the interests of the colony; and, during 1644–54, was one of the Board of Assistants.

17 (p. 93).—Gibbons was a friend of Charles de la Tour (vol. xxviii., *note* 30), and aided him with large sums of money, for which La Tour mortgaged his fort and plantation on St. John River (Hazard's *Hist. Colls.*, pp. 541–544); but, this property being seized by D'Aulnay, Gibbons and other Boston merchants lost heavily thereby.

In the Ferland copy of the *Narré*, the blank space in line 21, p. 93 of this volume is occupied by the word *Rouen*. Garneau (*Canada*, t. i., p. 164) thus speaks of La Tour's occupation at this time: "Aided by some friends whom he had in New England, he undertook fur-trading at Hudson Bay. The news of the death of Charnisay recalled him to Acadia in 1651."

18 (p. 93).—This letter to Winthrop is given on pp. 75–81 of the present volume.

19 (p. 95).—*Morbletz:* Marblehead. The town was first settled in 1629, and incorporated May 2, 1649. The minister mentioned in our text was William Walton, whose preaching probably began in 1638; although not regularly ordained, he acted as pastor of the little church in Marblehead until his death, October, 1668. In 1648, the number of families in the town was forty-four.

In 1623, an English settlement was formed at Cape Ann, but removed, three years later, to Naumkeag. In June, 1628, John Endicott—who, with others, had obtained a grant of this territory, known, soon after, as Massachusetts Bay—conducted other settlers to Naumkeag, which name was then changed to Salem.

20 (p. 97).—*Peskatigwet:* Piscataqua (Pascataqua, as spelled by some authorities). Reference is here made to the settlement at the mouth of Piscataqua River, established in 1623 by David Thomson, in the grant made to Ferdinando Gorges and John Mason (Aug. 10, 1622; replaced by a new patent in 1630) of lands between the Merrimac and Kennebec, afterward New Hampshire. This plantation was relinquished (about 1641), and the inhabitants of this and neighboring settlements sought the protection of the Massachusetts colony, which gradually extended its jurisdiction over all this region, although the heirs of Mason were its nominal proprietors.

The province of New Hampshire was not organized by the English government until Sept. 18, 1679. The Piscataqua settlement was the beginning of the present city of Portsmouth, N. H.

21 (p. 97).—Gorges and Mason (see preceding note) divided their grant in 1634, Gorges taking the lands east of the Piscataqua. In the same year, Edward Godfrey was granted 12,000 acres on the north side of the Agamenticus (York) River, where he had, five years previously, begun a settlement. This place was called Agamenticus (or Accomenticus—an Indian name, said to mean "on the other side of the river"), until Mar. 1, 1641; Gorges then conferred upon it a charter which erected the former borough into a city, and named it "Gorgeana." He had obtained a royal charter (Apr. 3, 1639), incorporating his territory into the "Province of Maine." After his death in 1647, Massachusetts laid claim to this province,—a claim which was sustained; and, in November, 1652, these settlements came under the authority of Massachusetts, Gorgeana being named York.

Chapellier: this was Nicholas Shapleigh, long a prominent citizen of York.

22 (p. 101).—The first settlement of Connecticut was made in October, 1633, a trading post being then established by a few persons from Plymouth, where is now the town of Windsor. In 1636, Hartford was founded by Thomas Hooker and Thomas Shepard. The first governor of Connecticut was John Winthrop *(note* 3, *ante).*

Colonists from England, recently arrived in Massachusetts, headed by Theophilus Eaton and John Davenport, formed a settlement (April, 1638) at Quinnipiack (or Quinnepiac—the "Kwinopeia" of Druillettes), on Long Island Sound. They named their town New Haven, Sept. 1, 1640. Other plantations united with this one, and (October, 1643) the colony of New Haven was duly constituted, its first governor being Eaton. At this time, the population of the town of New Haven was 122 persons.

23 (p. 101).—La Tour, in his contest with D'Aulnay, applied to Massachusetts for aid (June, 1643); this was refused, but he was allowed to hire vessels and enlist volunteers within the colony, at his own expense.

24 (p. 101).—Concerning the Sokoki tribe, see vol. xxiv., *note* 15. Drake, Maurault, and others regard them as Abenakis; but Rutenber (*Hudson R. Tribes*, pp. 59, 85) claims that they were one of the Mahican (Mohegan) tribes.

Pagamptagwe (Pocomptuk): the Indian name of the site of Deerfield, Conn.

Penagouc: the Penacook tribe (also called Nipmuck) of New

Hampshire; located on the Merrimac River and near Concord.

25 (p. 103).—*Noutchihuict:* this tribe cannot be positively identified, but may possibly have been the Wappinger clan of Nochpeems, located at Canopus, Putnam county, N. Y. (Ruttenber, *ut supra*, p. 80).

26 (p. 107).—This confederation of the four colonies (Massachusetts, Plymouth, New Haven, and Connecticut) was formed May 19, 1643,—largely in consequence of disputes with the Dutch colonies on the Hudson, by which the welfare of the English settlements in the Connecticut valley was menaced. The union lasted until 1684,—the last meeting of its commissioners occurring on September 5 of that year. For particulars of its organization, see Palfrey's *New England* (ed. 1858), vol. i., pp. 623–634.

27 (p. 109).—Reference is here made to an act of the English Parliament (dated Oct. 3, 1650), "prohibiting trade with Barbadoes, Virginia, Bermudas, and Antego." In accordance therewith, the general court of Massachusetts passed an act of similar tenor, May 7, 1651,—which, however, was substantially repealed, October 14 following (Hazard's *Hist. Colls.*, vol. i., pp. 553, 558).—See Channing's "Navigation Laws," *Amer. Antiq. Soc. Proc.*, new series, vol. vi. (Worcester, 1890), pp. 160–179.

28 (p. 111).—Maryland was colonized by Cecil Calvert, Lord Baltimore,—son of George Calvert, who had earlier attempted a settlement in Newfoundland (vol. v., *note* 11),—in 1634. The Baltimore family were Roman Catholic in faith, and took with them to the colony two English Jesuit priests, Andrew White and John Altham. Their first settlement was at St. Mary's, near the mouth of the Potomac,—the capital of the colony for sixty years, until the removal of the government to Annapolis (1694); this step eventually caused the abandonment of St. Mary's.

29 (p. 113).—This work of Drexel's (vol. xxviii., *note* 12) was *Avrifodina Artium et scientiarum omnium* (Munich and Antwerp, 1638).

30 (p. 115).—The reorganization of the colonial government of Canada in 1647–48 (vol. viii., p. 309) involved considerable reductions in salaries and other expenses. "The 19,000 francs thus saved were to be employed in forming, without delay, a 'flying camp' of forty soldiers,—taken from the garrisons already existing, if that number of available men were to be found therein; if not, a levy for them was made, as soon as possible. This camp guarded the roads by land and water; in winter, they returned to the garrisons, and scouted through the country" (Sulte's *Canad.-Français*,

t. iii., p. 14). Its commander was Charles d'Ailleboust (vol. xxxv., *note* 17).

31 (p. 115).—Mathieu Chourel (Choret) was in the service of the Jesuits in 1645, the time of his arrival from France. In 1647, at Quebec, he married Sébastienne Veillon, and three years later was living at Beauport (Sulte's *Canad.-Français*, t. ii., p. 144). He died in March, 1664, at Quebec.

32 (p. 117).—This was Eléonore de Grandmaison (vol. xi., *note* 12), widow of François de Chavigny (vol. xxvii., *note* 6).

33 (p. 117).—Buteux's journal of his missionary voyage is given at the end of the *Relation* of 1651, *post*.

34 (p. 117).—Eustache Lambert was born in 1618. He is first mentioned in Canadian affairs as returning from the Huron country in 1646. He was, at least until 1651, in the service of the Jesuits. In 1656, he married Marie Laurence, at Quebec, and became a merchant, dying there in July, 1673.

35 (p. 119).—One of the Huron clans, located at Scanonaenrat, or St. Michel (vol. viii., *note* 38).

36 (p. 119).—Ahwendoe, or Christian Island (vol. xxxiv., *note* 13, and p. 252). Martin mentions (*Bressani*, p. 36, *note* 4) the relics found there in 1848,—"fragments of Indian collars, made of real wampum, white and red; rings and a medal of copper; human bones; and a mould for shaping the consecrated wafers." A. F. Hunter says of this mould: "It bore three letters, I. H. S. Dr. E. W. Bawtree (vol. v., p. 295) secured it for his collection of relics."

Hunter sends us the following additional list of relics found in the Huron country, in which he includes "only such as may be reasonably believed to have been actually those of the missionaries."

"At Ste. Marie-on-the-Wye were found several iron tools and other articles, which are in the Ontario Archæological Museum (nos. 11702–11712); also a small pair of brass compasses (no. 5672). At Ste. Marie on Christian Island, brass utensils bearing French inscriptions, and several French coins of that period; the melted remains of the chapel bell were also found, some years ago, in a corner of the ruins, by Peter York, an Indian. The other stone fort near this appears to have been an outpost for the protection of the surrounding Huron settlements. On Beausoleil (or Prince William Henry,—probably Du Creux's *Ondiotana*) Island, a fragment of a sash, now in Dr. Bawtree's collection; also (in 1889) several articles, which are in the Ontario Museum,—three double-barred crosses (nos. 5650–5652), two white metal brooches (nos. 5659, 5666), a brass knife-handle (no. 5665), and a piece of cloth with bangles (no.

5671). Among various articles presented (1887) to the Canadian Institute by Rev. T. F. Laboreau (vol. v., p. 297), are a photograph of a letter written on birch-bark, and a seal ring engraved with the letters I. H. S. (no. 5705, Ontario Museum); this ring was found in a bonepit at the supposed site of Ossossané. Four rings, similarly inscribed, were found in the Bowman ossuary, Flos township,—a place supposed to be at or near the site of the St. Michel mission. The rings seem to indicate that some baptized Indians had been interred with others. Another ring of this sort was found at the village site on the Crawford farm, Tiny township."—See Boyle's *Archæological Reports*—2nd, p. 11; 3rd, p. 49; 4th, pp. 64, 67; 8th, p. 42; also, Hunter's article "Ahoendoe," in *Indian* (Hagersville, Ont.), 1886, p. 217.

37 (p. 121).—Nicolas Pinel came with his family from La Rochelle; Tanguay says that he died at the hospital, on the day here mentioned, from a wound received in this attack. His son Gilles, born in 1635, married Anne Ledet in 1657; he died in January, 1700.

Charles Gauthier (Gaultier), surnamed Boisverdun, came from Paris; in 1646, he was at Three Rivers. Ten years later, he married Catherine le Camus; they resided, at various times, at Quebec and other neighboring settlements. Gauthier died in February, 1703.

38 (p. 121).—This was Claire Françoise, daughter of Madame de Monceaux (vol. xxxv., *note* 3); she married Denis Joseph d'Auteuil, an official in the French court. At the time here referred to, her husband and mother were both in France. Courville's name is apparently mentioned only in the *Journal*.

39 (p. 123).—Nicolas Peltier (Pelletier), a native of Beauce, came to Canada at least as early as 1636, with his wife, Jeanne Roussy; they had eight children. He died before 1675.

40 (p. 125).—"Big Jean" was the nickname given to Jean Boudart. His wife was Catherine Mercier; they had one child, who died in infancy (1649).

41 (p. 125).—Michel Chauvin, born 1617, was surnamed Ste. Suzanne (Susane), from his birthplace in Maine, France. He married Anne Archambault; they had three children.

Urbain Tessier, surnamed Lavigne, a native (1624) of Angers, probably came to Canada in 1647 or 1648. In the latter year, he married Marie Archambault, then twelve years old, and settled in Montreal; they had seventeen children. He died there in March, 1689.

42 (p. 127).—Druillettes and Godefroy were duly commissioned by the Council of Quebec as its ambassadors to the authorities of New England. Their letter of credentials, and a letter from that

Council to the Commissioners of New England, are preserved in the Government Archives of Quebec; these documents were published by Charlevoix (*Nouv. France*, t. i., pp. 287–289), and by Shea in his Cramoisy series (no. 19). A translation by Shea is given in *N. Y. Hist. Colls.*, 2nd series, vol. iii., part 1, pp. 322–325. They propose commercial relations between the French and the English colonies; and an alliance, offensive and defensive, against the Iroquois. Hazard (*Hist. Colls.*, vol. ii., pp. 183–185) gives the answer of the New England commissioners to these proposals from the French, which were declined.

43 (p. 131).—The widow of the late governor of Acadia (vol. xxx., *note* 19); his enemy for many years, Charles de la Tour, returned to Acadia in this year (1651), and afterward married Madame d'Aulnay.—See note regarding D'Aulnay in *Mass. Hist. Colls.*, 4th series, vol. iv., pp. 462–470; also Parkman's "Feudal Chiefs of Acadia," *Atlantic Mo.*, vol. lxxi., pp. 25–31, 201–213. Cf. document regarding these two families, in *Quebec Lit. and Hist. Soc. Journ.*, vol. iii., no. 3 (1835).

44 (p. 131).—The *Relation* of 1645–46 mentions this people (vol. xxx., p. 87) as a group of both Algonkin and Huron refugees. Their retreat, at that time considered "inaccessible to the enemy," cannot be definitely located; but it was probably on the north side of Severn River, in Baxter (or possibly Wood) township.

45 (p. 133).—Étienne Racine, born in Normandy (1607), came to Canada in 1636 or 1637; in May, 1638, he married Marguerite, daughter of Abraham Martin, by whom he had nine children. This family lived at Beaupré, and were among its earliest settlers. Racine died in 1689.

46 (p. 133).—Leonard Lucot (also called Barbot) married, at Montreal (1643), Barbe Poisson.

47 (p. 135).—Antoine Desrosiers, a native of Lyons, born 1619, came to Three Rivers in 1641. He married (1649) Anne du Hérisson,—niece of Jacques de la Poterie (vol. viii., *note* 58),—by whom he had eight children. Desrosiers was judge of the seigniory of Champlain; he died there in August, 1691.

48 (p. 137).—"Here the marginal note does not agree with the text; but it should be observed that this note is not from the hand of Father Ragueneau, and that it must have been written at least over fifteen years later,—for it is from the same hand which apparently went over the entire Journal, in order to complete the marginal notes or to supply the lack of them, as here at the time of Father Ragueneau" (Quebec ed. of *Journal*, p. 159, *note* 1).

49 (p. 141).—*Atra'kwae:* the Andastes (vol. viii., p. 301), as we

are informed by the *Journal*, under date of July 5, 1652. Laverdière (in index to *Journal*) regards this as a variant of Akrakwaé; he probably has in mind the Akhrakuaeronons mentioned in *Relation* of 1640 (vol. xviii., p. 233).

Teot'ondiaton (Teotongniaton): the Neutral village where was located the mission of St. Guillaume (vol. xxi., *note* 18). As we have now reached, in this series, the time of the destruction of the Neutral tribes, we may here add to the information already given in our Notes the following letter received from Mr. James H. Coyne (dated Apr. 22, 1898), regarding the sites of Neutral villages. Referring to Sanson's map (1656),— which is doubtless based upon reports made by the Jesuit missionaries sent to that tribe, and upon Ragueneau's map (mentioned in vol. xviii., p. 235),—and its general accuracy, Mr. Coyne says: "The location of the Indian villages near the north shore of Lake Erie, and the absence of any indication of the Thames River, coupled with its fairly accurate knowledge of the Lake Erie tributaries, would seem to point to a highway of Indian travel, nearly coinciding with the present Talbot Road,— which latter, as we are told by early settlers, followed an Indian trail. (Cf. Mitchell's map of 1756 or 1757, and Galinée's Journal.) N.-D. des Anges, Alexis, St. Joseph, and St. Michel would be all on or near this main trail, except the first, which would be on the trail from Brantford to Port Dover. According to Sanson's map, Alexis coincides with the Southwold Earthwork; it is the only village on the map answering the description of Tsohahissen's village" (vol. xxi., *note* 17).

50 (p. 143).— Reference is here made to a Denis (Denys) family of whom Sulte gives a sketch (*Canad.-Français*, t. iii., pp. 56–57). Its head was Simon Denis, sieur de Vitré, born (1599) at St. Vincent de Tours, France — probably a brother of Nicolas Denys, governor of Acadia; he had recently come to Canada with two sons of manly years, and a second wife, by whom he had a numerous family. In 1650, he obtained from the Jesuits a tract of land on which was constructed, within this (nineteenth) century, the present citadel of Quebec. His eldest son, Pierre, married (1655) a daughter of Jacques de la Poterie, and was prominent in military affairs. The second son, Charles, was a member of the Supreme Council of New France.

51 (p. 145).— For sketch of De Lauson, see vol. vi., *note* 2. The marriage with Anne Després, there noted, was not his, but that of his son Jean (see following note).

52 (p. 145).— *M. le Senechal:* Jean de Lauson the younger, eldest son of the governor. A new office had been recently created in

Canada, that of grand seneschal (first mentioned in an act dated Mar. 13, 1651); and it was nominally filled by the younger De Lauson, although his youth and lack of experience made it necessary to appoint a more suitable man to administer the functions of the office. This was Nicolas le Vieux, sieur de Hauteville, who was named lieutenant-general in both civil and criminal cases. De Lauson married, a few days after his arrival (as mentioned above), Anne Després, by whom he had six children; his daughters became Ursuline nuns. He was slain by the Iroquois, June 22, 1661.

Another son of the governor was Louis, sieur de la Citière. He married (Oct. 5, 1655) Catherine Nau; and his death must have occurred before July, 1659, as Catherine's second marriage is then recorded.

René Robineau, sieur de Bécancour (son of Pierre, an early member of the Hundred Associates), born at Paris (1629), came to Canada in 1645; he is mentioned in *Journ. des Jésuites* as siding with the habitants in their complaints against the public officials, in January, 1646 (vol. xxviii., p. 157). He obtained (April, 1647) from the company a grant of the lands comprising the seigniory of Bécancour; and in October, 1652, married Marie, daughter of Jacques de la Poterie, by whom he had nine children. In 1657, he secured a grant, within the present limits of Quebec, from the Hundred Associates, of which company he was a member (apparently from 1651 to 1663). In 1671, he became, through his wife, proprietor of the seigniory of Portneuf, and established there his residence. He is mentioned as one of the commanders of the Canadian militia in 1684, and died at Quebec, in December, 1699.

53 (p. 147).—For sketch of Godefroy, see vol. ix., *note* 4; concerning his embassy with Druillettes, see *note* 42, *ante*.

54 (p. 173).—The house to which the Ursulines removed, soon after the destruction of their convent (p. 113 of this volume), was one belonging to Madame de la Peltrie, as appears from a letter written by Marie de l'Incarnation to her son, dated Sept. 3, 1651,—see Richardeau's (new) edition of her *Lettres* (Tournai, 1876), pp. 445–447. The superioress gives therein a circumstantial account of the burning of the old convent, the charity manifested toward its destitute inmates, and the erection of their new home, then in progress. To commence this building, she says, the Jesuit Fathers lent them 8,000 livres,—"but, at the time of this writing, we owe them certainly 15,000; and before our building is finished, we shall be indebted more than 20,000, without mentioning conveniences and furniture inside."

55 (p. 175).—Instruction for the boys of the French families in

Quebec was early undertaken by the Jesuits. The *Relation* of 1636 states (vol. viii., p. 227) that these boys were taught by Lalemant in 1635, and De Quen in 1636. The *Catalogues* of the order show that Davost was officially designated as their teacher during 1637–42. After the burning of the Jesuit residence and church in 1640 (vol. xix., p. 65), the Fathers maintained at least elementary instruction, until their house was rebuilt (1650). The instructor mentioned in our text was probably Martin Boutet (vol. xxvii., *note* 20).—See Rochemonteix's *Jésuites*, t. ii., pp. 156, 157.

The college at Quebec, founded by the liberality of Marquis de Gamache (vol. ix., *note* 32), had also been conducted by the Jesuits up to this time. Ragueneau thus mentions it, in a letter to the general dated October, 1651 (a French translation of which, by Martin, is in the archives of St. Mary's College, Montreal): "The College of Quebec has supported 10 Fathers and 6 brethren, . . . but 2 of these Fathers were occupied with the Hurons, and a 3rd has gone to the Abnaquiois; 3 are at the parish church; 2 give instruction in grammar and mathematics; the 9th is director and minister. Sixteen boys have attended the classes." Another letter of the same Father, dated Oct. 8, 1650, assigns to the college a larger staff,—"ten Fathers, seven brethren, twelve donnés, and six servants (to whom alone wages are paid)."—Rochemonteix, *ut supra* p. 158, *note*.

56 (p. 193).—The defensive wall at Sillery, here mentioned, was begun in 1649, "with the Community's funds,—that is, the 19,000 livres appropriated by the king for the affairs of the country" (vol. xxxiv., p. 63). Moreover, the lands at Sillery were granted to the Indian colony there resident (by act dated Mar. 13, 1651), but "under the management and direction of the Jesuit Fathers."

57 (p. 203).—Ragueneau wrote to the general, Oct. 8, 1650 (the letter cited in *note* 55, *ante*): "The Hurons number 300 souls; and as many more will come before winter." A year later, he writes: "Father Gareau and Father Chaumonot are in charge of the Hurons, who have cost us this year more than 5,000 livres for their support. . . . War and pestilence have destroyed over 10,000 Hurons. . . . We are expecting a new colony of 36 Huron canoes. In order to provide for this expense, we shall use the peltries brought for them last year from their own country, which are worth 20,000 livres."

In their labors for the savages, the Jesuits received aid from the French government, as well as from private persons. The king granted to the Canadian mission (July, 1651) letters patent, "giving them rights of fishery in all lands acquired by them in both North

and South America, and permission to establish themselves in all Islands, or places on the mainland, wherever it shall seem good to them, in America." The patent also confirms and continues — even binding upon the king's successors — the annual grant of 5,000 livres which had been made by a royal decree of Mar. 27, 1647. The above document is in the Dominion Archives at Ottawa, Ont.

58 (p. 227).— Concerning these Capuchin missions, see vol. xxx., *note* 22. Shea, as there cited, states, on Tanguay's authority, that the Capuchin De Mante personally visited the Sillery mission in 1648.